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# SCIENCE THOUGHT REVIEW

A MONTHLY MAGAZINE devoted to the teaching of APPLIED RIGHT THINKING.

# Edited by HENRY THOMAS HAMBLIN.

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Life
becomes
more Splendid
and Wonderful,
to me,
Day by Day.

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The New Life is like a plant. It has small beginnings, but it grows steadily, becoming more splendid and wonderful, day by day. The way of Divine growth is to become better and more perfect and beautiful. Our life follows the laws of Divine growth to the extent that we live adventurously and dangerously, continually increasing our trust and dependence upon God.

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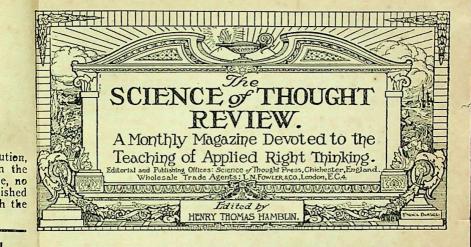
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VOL. X. JANUARY, 1931.

No. 1

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### Editor's Monthly Notes.

It shall be said unto them, Ye are the sons of the living God.

-Hosea, 1, 10.

While the book of Hosea is no doubt historical, it yet symbolizes the great drama of the soul's adventure in time and space, of its wanderings from its true Lord, and its final union or re-union with God. This book is very illuminating, if it is read not with an eye to the literal or surface meaning, but with the heart prepared to receive the hidden, spiritual or mystical meaning.

This is the peculiarity of all Scriptures—and it is this which distinguishes them from all other writings—that underneath the surface there is always to be found a hidden or spiritual meaning, a meaning which is related to the great journey of the soul through time and space,

and its final union with the Divine.

I am not a follower of any system of mystical interpretation of Scripture rigidly or intellectually applied, although I acknowledge the value and profundity and also

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helpfulness of the methods of interpretation of Swedenborg, Gaskell and others. These lead one to an intellectual mystical understanding of hidden truths. What I have discovered is this, that as one reads Scripture, in a receptive and reflective way, it suddenly becomes alive with meaning, spiritual meaning, and we see in a flash the great purpose of God, being patiently worked out, our wandering in a far country, and our return journey wrought through experience, to our Father's house.

The Scriptures become filled with symbolism and allegory. The words of Jesus become the words of the indwelling Lord, Whose voice calls us to higher service, the renunciation of self, and finally union with the Divine, and entrance into the Universal Consciousness. The Scriptures become a personal and living letter from the Spirit of Truth, Who is our only teacher, and Who alone can bring us into Truth, to our inmost soul. Texts and passages become illumined and filled with new mean-

ing and power.

I ask my readers to reflect upon the book of Hosea. It makes use of words and terms such as are not used now-a-days in polite society, but it is all an allegory. It describes the wandering of the soul away from God and Truth, to false loves and desires that are not of the Divine. It speaks of the sufferings and disasters which overtake the wanderer. But these are only allowed in order that the wandering soul may be brought back. This is described mystically as a wooing and finally an espousal—both symbols of the winning of the soul and its union with the Divine. Again, it is said that even upon the very place where it was said "Ye are not my people, there it shall be said unto them: Ye are the sons of the living God."

The Preacher (in Ecclesiastes) tells us that there is an appointed time for everything: a time to be born, and a time to die; a time to weep and a time to laugh; a time to mourn and a time to dance; and so on. It might just as truly be said that there is a time for man to realize his nothingness; and a time when he must realize the startling truth of Divine Scripture, when it says: "Ye are the sons of the Living God."

Having passed the first stage, it is time that some realized more their privileges and also responsibilities as sons of God. This startling truth is not confined to one

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ome s as one scripture, but is found in all the great religions. In The Sutras of Patanjali, translated by Charles Johnson, we read: "We have thought of ourselves, perhaps, as creatures moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of ourselves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealized powers, which will unveil to us the nearness of the Eternal."

If we hold steadily to the thought that we are immortal, spiritual beings, living in a spiritual universe, governed by spiritual laws, and abide in the consciousness of our sonship, then we are led to act like sons, to be steadfast, uncomplaining, flexible, and teachable. Not only so—but inward powers are brought into expression, powers which belong to the spiritual man, and not to the material creature. And, also, we are raised above the things which vex and grieve the heart of man, and above the forces and powers which torment him, and hold him captive.

Also, to the extent that we live in the Light, are we delivered from, or raised up above, the power of temptation, desire, habit, weakness, impatience and all that is not god-like. Evil has power only on its own plane: the powers of darkness have power only in darkness. who dwells in the Light is beyond their influence and power, to the extent that he dwells in Light and not in darkness. "The Light shineth in darkness, and the darkness comprehendeth it not." In the Revised Version it gives "apprehendeth" in place of "comprehendeth," which means to lay hold of, or to master. The darkness can never do that; it is powerless to master light, or those who dwell in the Light. Darkness is a negation, an absence of light; and while it cannot master light, it, in turn, is dissolved away when the light appears. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Now, I can quite realize that there is the danger of being misunderstood when dealing with a subject such as this. We are liable to think that we, ourselves, are some great being. This is a very insidious error. St. Paul realized this for he adds: "We have this treasure in

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power may be of God, and not of us."

This article is written in order to help those who have passed the stage of self-abasement and of abandonment to the Will of the Divine. All mystery teachings emphasize the fact that there is a very narrow entrance to the King's Chamber, that it is only through humbleness and self-abandonment that the way can be found, symbolized in various ways, and in our Lord's teaching by the camel going through the Needle Gate, which necessitated the animal kneeling down and being unloaded. We all have to pass this way, for, if we do not, we travel along a counterfeit path, which looks like the original, but which leads to death instead of to Life. Therefore, because these words are addressed solely to those who have entered the Path through surrender, no one need fall into error through reading them.

I said, just now, that it is time that some of us who have passed the nothingness stage should rise into a realization of the glorious privileges of sons of God. We have also to remember our responsibilities. When we abide in the Light, and when we remember whom we truly are, two things become evident, which are: (1) that we cannot do many of the things which the natural man delights to do, and which at his present stage are probably right for him to do, and (2) that we must do many things which the natural man would never dream of doing, and which to us are not easy, or pleasant to the old nature of ease, self-pleasing and sloth, which still pops its head up, whenever he has the opportunity, in spite of the fact that we think he is dead, and consider him to be dead. The self, or old nature, receives his death blow when we make the great surrender, but he dies a lingering death. His fate is sealed, however, if we live in the Light, or, if we cannot yet do this, keep our face turned towards the Light.

It is not necessary for people to write to me, asking what they shall give up, or of what they shall deny themselves, because the Spirit shews us very clearly what we ought not to do. When we become changed many things which delighted us in our natural state, while they may still allure us at times, become positively repellent. If we indulge in them we feel like a lost soul in Hell. We are developing new tastes, and an ability to enter into higher

joys than any of which the earthly man knows. We are not deprived of anything, and we do not have to give up anything worth having or retaining; but we simply cast aside the things which are of no use to us, even as the Prodigal Son left his husks, and the swine with which he had fed and associated, when the urge came to him to return to the riches and delights of his father's house.

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#### HOW TO ABIDE IN THE LIGHT.

In order to live in the Light we must first of all make contact with it. This is accomplished through prayer, communion, quietness. When, as Jacob Boehme says, we cease even for a moment our own creaturely willing and thinking, then we reach that "ground" or condition which was before our thinking and willing began. In other words, we make contact with Reality. "In Him was life, and the life was the light of man." We are back in the beginning, before the great mistake arose, before the false imagination and contrary will began their work of separation.

Many may find that their mind is so full of activity it cannot be stilled. It is like a bird fluttering in a cage, or a butterfly flitting from point to point. A great help, so I have found, is to put the brake on, and to slow down, through the use of words which have a calming effect on the mind. For instance, these words of John Burroughs:

"I stay my haste, I make delays,
"For what avails this eager pace!

"I stand amid eternal ways;

"And what is mine shall know my face."

Repeating these words, or a verse or text of a similar nature, enables us to slow down the mind. We find that we can lean back against the current of temporal activities (which would sweep us along in its embrace), to such good purpose that we remain still, while the mad swirl goes on. "We stand amid Eternal Ways." God is never in a hurry. Everything is in its right place: everything comes to pass at the right time: the Kingdom of God is a state or condition of perfect and divine order. "I stay my haste, I make delays." We refuse to be carried along any longer by the spirit of haste, care, anxiety, restlessness. We lean back and rest in THAT which is never in a hurry, but which is always on time, or would be, if

there were any such thing as time in Reality, as we understand the term.

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Through making contact in this way we are brought into tune with the Spiritual rhythm of the Universe. Even our breathing, unconsciously becomes slow and deep, corresponding, doubtless, to some beat or periodicity of the Spirit. A deeper and more inward breathing springs up, so to speak, within us. This is entirely different from breathing artificially imposed. It is not something that is imposed from the outside, but is something that is awakened within, in a Divinely natural manner. This, again, is in accordance with our Lord's teaching: to seek first the Kingdom which is within. It accords also with the words that originated, I think, with Trine, viz., "First within and then without."

When we are in the Silence, in contact with Reality, we are at the beginning of things, and re-creation takes place. We are as we were, and God is as He was, before our false imagination and contrary will arose, and before the false creation took place. We are back again at the beginning, "When the morning stars sang together, and

all the sons of God shouted for joy."

"The beginning" is not something that is irredeemably passed and gone, but is ever present, so that it can be made contact with at any time. Actually, past, present and future all co-exist, it is only the finite mind that sees the past as something that has happened, the present as something that is happening, and the future as something that has yet to come to pass.

The beginning, that glorious event, when the morning stars sang together, is with us now, and can be made contact with, whenever we become quiet, so that our restless mind is calmed and stilled, and our false imagination stopped in its wild career, and our "separate" willing is

made to cease.

Having arrived at "the beginning," a new creation takes place, not according to the self-will of separateness, but according to the Divine pattern. For the first time, the Divine idea is given an opportunity of expressing itself. We are perfect as imaged in the Divine Mind. The Divine idea concerning us is an idea of perfection, but, alas! we have wandered in a far country, and no one would know us as "sons of the living God." But, thank God, we can get back to the beginning, and start afresh:

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not so much to build ourselves, but to be fashioned by the Supreme Sculptor into the likeness of the Divine Idea concerning us.

Every time that we enter the Silence—which, by the way, is the highest form of positive spiritual activity, and not a general negative receptivity, which must be avoided as the plague—every time that we thus enter the Presence of the Living God, as sons, a certain amount of fashioning takes place. The change is gradual, like the growth of a plant. Indeed, it is so gradual that we seem to be making no progress, at times. But so long as we persevere in our meditations, so long does the work of change and re-fashioning proceed.

#### A NEW LIFE OF NEW IDEALS.

There grows up within us a new Self, transcending the self that we have known hitherto. This Self is called mystically by Christian Mystics, the Christ, the God within, or the Lord from Heaven. It does not matter which term is used, so long as we recognize and obey the Lord within. From this new and higher Self we receive new ideals and strange new promptings to live a more unselfish and universal life. If we follow these ideals, and obey the promptings that intuition gives us, all is well. It may lead to temporary inconvenience and loss, but the result is better health, and a happier and more truly successful life. Thus, while we are willing to lose all, we find that we gain immeasurably. I mention this, not in order that readers should seek God in order to get something-for the essence of love is to give and not to get-but in order to clear away certain misconceptions.

It has been taught for many years that to follow God. and to pray "Thy will be done," brings disease and suffering. Modern investigation tends to shew, however, that "conflict" and "repression" produce ill-health and disease. The conclusion is jumped to, quite erroneously, that such "conflict" is the warring of the lower nature against the higher. It is true that there may be some trouble due to this, until the lower becomes transmuted or re-directed heavenwards. But the "conflict" that produces disease, illness, ill-health, suffering, disaster, and loss, is that which is set up through disobeying the Higher Self, or through lagging behind, refusing or failing, through slackness and spiritual lethargy, to obey the voice

of our higher intuition. This applies more particularly to the spiritually awakened man. To him it is the voice of his higher intuition that must at all costs be obeyed. In the case of the unawakened the urge of the highest ambition must be obeyed. If this is done, then health and satisfaction in life's achievements follow, because conflict is avoided. If, however, he holds back, then everything in his life goes wrong. The history of nearly all the failures who come into my hands could be written in these few words: "Here is a man who has lagged behind and who has not obeyed the promptings of his highest ambition."

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Far more disastrous is the case of the spiritually awakened who lags behind, disregarding the promptings of his higher intuition, which is the voice of God in the soul. It is not heard as a voice, but is a prompting, an urge, to do and dare, to live dangerously, to seek spiritual adventure, to risk all, to trust God for everything, to depend upon Divine Principle instead of upon human expediency, to obey Love's demands. If the awakened man "plays for safety," if he lags behind, if he shuts up his purse and heart, if he will not trust God, if he will not venture all in order to carry out the promptings of the Higher Self or Lord within, then disaster comes to him in many forms. I am not saying that this is the cause of all disaster, disease or suffering, for this would be to judge and condemn, and also I know some who are passing through deep waters who have done their very best; but in a general way this holds true.

WE MUST GO FORWARD.

If we go forward, to do and to dare (instead of trying to live sheltered lives), health and achievement, true success and all that is truly worth while come to us. If we go forward the Lord is with us, the blessing of Jehovah is ours, the blessing which maketh rich and with which He addeth no sorrow. In other words, conflict is avoided, so that the Divinely normal life, which is good and perfect, can find expression.

This following of the Gleam, this obeying of the inward urge, leads to most exciting adventures. No one can complain of life being dull, for it is filled with that glorious excitement of uncertainty that is the spice of the adventurous life of the carely

turous life of the explorer and pioneer.

WHITE PROPERTY

The suffering and disaster which come to man when he does not live up to the highest of which he is capable, are spoken of in the Old Testament as the wrath or punishment of God, and, in the New Testament, as a chastening.

Some say that Love could not be so cruel, therefore God is not Love, or if He is, He is no chastener. But the simple truth is that true success, health and harmony can only come to us if we walk in the right path. If we fail to live up to our ideals, if we will not heed the urge of the Greater Self, then we do not walk in our true path where alone is Divine order and harmonious adjustment, but travel instead along a path where everything goes wrong, and nothing will go right. Life is forever calling to us: "Awake! thou that sleepest," but if we fail to arouse ourselves, we can never live in the Light. Travelling our true path is walking in the Light. The new Higher Self or Lord within us is the Light, and if we follow the inward urge we abide in the Light.

The secret of it all is, then, that we must live as sons of the Living God, if we are to enter into the liberty of

the sons of God.

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#### GOD LEADS.

When well-armed Might confronts the Right, Men hesitate, and Heaven mistrust;
But Heaven ne'er stands in need of light,
Though Right seem trampled in the dust:
When time is ripe, the cup shall fill;
God needs no urge to work His will.
In noble cause e'er note the hour,
When saints are ready to display His power.

Moses is handled like a child,
Till strength appear, and courage rise;
Gideon's proofs must be compiled,
Ere soul displays vast enterprise:
Elijah faints; thinks work is vain;
Forgets the links; would break the chain;
Forsance the field, and life resign—
True Greatness ever follows lead Divine.

-FIRTH CROSSLEY.

## Monthly Notices.

The Rev. Charles A. Hall is to give a series of Lectures on Swedenborg, or Swedenborg's Teachings, at the I.N.T.A., 94, Lancaster Gate, London, W.2, during the months of January and February on each Wednesday, at 3 p.m. Those who contemplate attending these Lectures, which we know will be well worth hearing, because Mr. Hall is a master of this subject, would find Miss Kate Simmons's little book entitled Emanuel Swedenborg: His Teachings, with some explanatory Notes, helpful. This little book is published from this office.

#### FREE MAGAZINES.

Our Magazine Circulation Manager says that he has a number of back issues of the Magazine for distribution purposes. Will Centres and private individuals who can distribute these kindly make application and we will send them a suitable quantity. These Magazines would have all been disposed of in course of time, because there is a steady demand for back issues, but we have no room for them, as our new books are taxing all our available space to the utmost.

#### BOUND VOLUMES.

Bound Volumes for 1930 are now ready. These are quite handsome books, very well bound in thick cloth boards, and gold lettered at the back in the best approved style. There is a complete index, and no less than 676 pages of reading matter, all of which is original and specially contributed to our Magazine. They are sent post free to any part of the world for 8s. 6d.

### WORTHING MEETINGS.

Mr. Whitwell's Meetings will be held during the month as follows:—
January 14th, at 3 p.m. Speaker: Richard Whitwell.
January 28th, at 3 p.m. Speaker: The Editor.

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DIGINAL STREET

MONTHLY NOTICES.

All interested are invited to attend. The Meetings are held at The Oddfellows Hall, Clifton Road, Worthing. This is only five minutes' walk from the station, and is on the No. 6 'bus route.

Mr. E. Percy Dennis, who is well known to our readers as the Honorary Secretary of the Salmon Lane Mission, writes to say that their Sunshine Home at Clacton-on-Sea is open during the winter months for visitors. The bedrooms face South and have a sea view, and the house is kept warm with the latest heating apparatus throughout, and the terms are very moderate.

#### OVERCOMING "NERVES."

The articles on the Overcoming of Nervous Troubles by Mr. W. D. Kendall, which appeared in our pages recently, proved to be very helpful to a large number of people. In response to a demand for them in the form of a small booklet, Mr. Kendall has had them reprinted, and the book is now for sale, price 9d., which can be procured from this Office.

I have much pleasure in bringing this book to the notice of our readers because I know that the articles are helpful. Mr. Kendall speaks with authority having been down in the depths and having fought his way out again.

Mrs. John O'Connor, who writes in our pages under the pen name of Jean Silverlock, is still actively engaged in Healing Work. She attends The Rally, 9, Percy Street, Tottenham Court Road, London, W.I, every Monday and Wednesday, and can also be seen on Friday by special appointment. Letters can also be addressed to The Rally, or to this Office.

Mr. L. Squire Tucker, who is also engaged in Healing, has now become established in rooms at 78, Lancaster Gate, London, W.2. His whole time is given to the work, and those who wish to get in touch with him should write enclosing a stamped, addressed envelope, and they will then receive a Syllabus which gives full particulars of his activities.

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#### DIVINE PSYCHOLOGY.

Many of our readers are doubtless aware that a book of this title has been in circulation for a good many years, but that it has been impossible to secure a copy for a long time. It is a book that has been much sought after by teachers and advanced students, and has been very much valued by a small circle of earnest students and deep readers. Miss Simmons has now entirely re-written this book, and it will appear in our pages in a series of instalments. At the conclusion of these instalments an effort will be made to publish the articles in book form. There is no publisher who will entertain the idea because the sale of a book of this kind is naturally slow, and publishers will only publish those books which promise to be guick sellers. The reason for this is obvious to business people, because the more money is locked up in slow selling books, the more difficult the financial position of the firm becomes. Therefore we do not blame them for not publishing good books which promise only a slow sale. The better the book, the slower the sale, as a rule.

Miss Simmons has had one book published by the well-known firm of Rider & Co., and this is entitled "Creative Consciousness." This is a great work, but naturally not for beginners. All earnest students, however, should make a point of studying it and not merely reading it. This book can be procured from this Office or through book-sellers. The first instalment of "Divine Psychology" ap-

pears this month.

THE POWER THAT WINS.

By Henry Ford and Ralph Waldo Trine. It is regretted that this book became out of print in a few days after the publication of our December issue. The demand was very much greater than we anticipated. The publishers have promised, however, to print another edition, and this will be ready in about a month's time, so will readers please send their orders along and we will file them and despatch the books at the earliest possible moment.

MINNA BLUEBIRD'S NEW BOOK.

Minna Bluebird is bringing out a new book, with a Foreword by the Editor. More next month.

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### The Living Decalogue.

By HENRY VICTOR MORGAN.

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Editor of The Master Christian.

Ninth in a Series on The Ten Commandments in the Light of Modern Thought.

"Thou shalt not bear false witness."-Moses.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

—JESUS.

Of all the commandments given by Moses there are none more binding on the conscience of man than the one now under consideration. I say this in spite of the fact that the average person has grown to believe that this commandment was given merely in order to prevent people from spreading scandalous reports and from going into court and swearing to that which was not true!

Certainly it never has and never will mean less than that, but in the light of the Spirit it means far more than to refrain from these things. There are millions of persons who have never sworn falsely or consciously spread a false report about another human being, who fall far

short of being guiltless before this Law Eternal.

The rich young ruler, thinking of the commonly accepted meaning of the commandments, complacently, and no doubt honestly, said to Jesus, "All these have I kept from my youth up." The young ruler's goodness, if it can be called goodness, was that of negation. He had simply refrained from doing anything wrong. As Emerson would say: "his goodness had no edge to it." He had not yet passed from "the everlasting Nay" to "the Everlasting Yea," and the pathway of progress is ever from the negative to the positive, or, as the inspired writer of the account of creation in Genesis states, the order of the development was from the evening to the morning.

To Jesus it was quite insufficient simply to refrain from

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bearing false witness. His viewpoint was positive and commanding. He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It is well for us to ponder long on what Jesus meant by bearing witness to the truth. Deep in the soul of Jesus was the desire both by word and by deed to bear witness to the truth that in every human soul there nestles the Seed of Perfection and that man is not necessarily circumscribed by circumstance. He spoke of "The strong man of the house" and was so aware of the presence in man of that "Which a man may waste. desecrate, never quite lose," that his word was heavenshod with power to overcome the myriad entanglements which deplete the souls and the bodies of the children of men.

In the presence of every limitation he bore witness to the strong man of the house, or the hidden man of the heart, with such certainty of conviction that even the dead

could hear the voice of the Son of Man.

There comes to all who keep the high watch of the soul a vision of "The Christ that is to be" in every human soul; an understanding of man in God's image and likeness through which he is clothed with power. I still thrill to the joy of the realization that came to me when heard a teacher of Divine Metaphysics say: "As practitioners you must bear witness to the truth that the real man is forever in God's image and likeness. You must know that the real man never has been sick, miserable or discouraged. Whenever you hear your patient describe any condition that does not represent God and His perfection such a statement must be met with a positive denial, for man is God's child and the truth about God is the truth about spiritual man which is His likeness.

Manifold have been the blessings that have come into my life through meditation on, and application of, this high statement. It has been the base of a healing ministry extending over a quarter of a century with signs following. lowing. Every treatment that has brought healing to mind and body has been wrought through silently bearing witness to the truth that there is within man That Something which are the state of th death and that a born at his birth, will not die at his death, and that never has been sick with any of his sick

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He who aspires to bear true witness to the potency of

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God's spirit in man might well ask himself these questions: "Am I in mind, body and affairs bearing witness to the Godlike in man? Are the words of my mouth and the meditations of my heart acceptable in God's sight? In my daily conversation do I describe only the sort of things that are lovely and of good report in my associates? Do all who contact me go away feeling 'I am larger and better than I thought?' "Blessed are all who thus aspire to bear witness to the truth of man's supreme inheritance. Of them too it will be said, "They who sat in darkness saw a great light."

The world is full of clamouring voices bearing witness to man's meanness and depravity. Our daily newspapers are largely the chronicle of the deficiencies and shortcomings of the race. The average conversation soon turns either to the sicknesses or the shortcomings of others, and it behoves all who resolve to keep the high watch of the soul to obey Paul's admonition: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." If we do, our thought will become creative and the things we think about, talk about and sing about will blossom in flesh and blood.

Such meditations lead inevitably to that attitude of mind which contains within itself what I love to call the initiative of virtue. It is only as we are anchored in this perception that our path is laden with demonstrations and

We "are seen amid miracles."

Lest the expression "initiative of virtue" may prove elusive, let me say I simply mean that there is in man the power of the Word by which he can bring into expression for himself or for others any desired quality of soul which by his getting will help all men. In my writings I have given many instances of marvellous healings wrought by bearing true witness, in the Silence, to God's image in man. I give here one instance from my book Creative Healing: "A splendid illustration of this power that works even beyond our expectation is that of a woman who was led into our church one Sunday morning. She was new to this thought, but something that was said that morning aroused hope and she asked for treatment. We learned that six years before, the light

had gone out of one eye and the optic nerve had been pronounced dead. Three months before coming to the church the other eye had suddenly failed and she was in total darkness. In less than three weeks the sight was suddenly restored to both eyes."

This was beyond our expectation, for it seemed natural that the light would return first to the eye recently blind. But we had recognized God who quickeneth the dead. In the name of the Christ we had recognized sight as a faculty in Divine Mind and therefore permanently perfect. We had spoken of that which did not exist as if it did exist, and God had fulfilled our Word rather than our expectation.

In the light of these things do not such expressions as "hopelessly blind," "permanently disabled," "incurably sick" come under the condemnation of "Thou shalt not bear false witness"? On the positive side our joy is in knowing that the things of good we meditate upon, and talk about, we create. Says Ella Wheeler Wilcox:

Words are great forces in the realm of life; Be careful of their use. Who talks of Hate, Of Poverty, of Sickness, but sets rife Those very elements to mar his fate.

When Love, Health, Happiness and Plenty hear Their names repeated day by day, They wing their way like answering fairies near; Then nestle down within our homes to stay.

Who talks of Evil conjures into shape
That formless thing, and gives it life and scope.
This is the law. Then let no word escape,
That does not breathe of everlasting hope.

Mr. Morgan's address for correspondence is 402, North Eye
Street, Tacoma, Wash., U.S.A.

Genius is the power of lighting one's own fire.

—JOHN FOSTER.

How much wiser to take action at once than to trust to uncertain time.

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BUILD WELL STILL

### Woman's Page.

#### THE BLACK BABBLE BROOK.

By MINNA BLUEBIRD.

(EDITOR of the Bluebird Magazine for children.)

My dears-I want to tell you a queer little semi-nonsense story. It is called "The Black Babble Brook."

Once upon a time there was a Broad Highway. God made it. Therefore it was good to look upon, and good to travel along. In fact it was so good that a few timorous little men and women said: "It is too good to be true! There must be some mistake about it. Let's set to work

and find out!'

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So they started grovelling and shovelling. And they shovelled so hard looking for mistakes, that after a long time, a dark little groove seemed to be appearing in the Highway. This encouraged the Doubt-Muchers, and they kept on working till the groove grew wider and wider, and eventually turned into a brook. Dirty water began to trickle into it, and that got churned into sticky mud. Bits of rubbish and old tin cans were thrown in. Weeping Willows began to grow all along the banks. As time went on, the branches of these trees grew so thick and overhanging that all the sunlight was shut out, and this stretch of dark, foul land became known as the Black-Babble-Brook-Land.

For once in their lives, the Doubt-Muchers were pleased. They threw up their grimy old hats in triumph and cried: "There you are-we've proved that we were right! The Broad Highway isn't All-Good after all. You cannot call this awful place good. We are living right in it, so we know for certain how bad it is. It's all very well for you folks up there to talk about the Broad Highway being such a good place. You only walk about in spats and patent shoes, so of course it seems good. You don't know anything about mud and tin cans. But you come and live down here, and see how much good you can find! What? You wouldn't dream of doing anything so foolish? There you are! That proves it again. We knew you were only pious humbugs!"

The Highway-Spat-ites found it rather hard to swallow these taunts, so they called a Neighbourly-Council-Meet-

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ing to discuss what they should do.

Young Mr. Face-it began by saying: "Friends, our brethren in the Black-Babble-Brook-Land are busy throwing brick-bats. They have dubbed us callous, hypocritical, and Holier-than-thou-ish. It is up to us to prove that these charges are not true, and that we only desire to help our neighbours back into the Light, where they belong. A large number of the inhabitants of this Land of Shadows are beginning to forget that there is any such thing as a Land of Light, and Peace, and Joy and Sunshine. It is simply heart-breaking to think of little children being born into such a Land as theirs. No wonder it is called the Babble-Brook-Land, for like a maze of restless gnats, the women go round and round-babble, babble, babble - gossip, gossip, gossip - grab, grab, grab. Two folks in particular are the ringleaders, namely, Hal and Lucy Nation. To their house, at all hours of the day, the women flock to play at Nappo-Slander. When the cards have been dealt, the leader plays, and whispers some dirty lie. The next one follows suit, and adds another scandal-fabrication to it, and so on, until with leering triumph the trick is taken, and the phantom-evil has been built up-repulsive and complete. Endless hours are wasted in this way. Yet sometimes have glimpsed great weariness in the eyes of Hal and Lucy. And this I do know. Just a tiny handful of the inhabitants are openly and definitely crying: 'Enough! If only we could win our way back into the Land of Light!' These are the ones we can help. The others do not want us, and we are foolish if we thrust ourselves upon them.'

At this point little Miss Super-Conscientious said timidly: "Don't you think some of us really ought to go and live down in the Black-Brook-Land in order to try

and help?"

But Brother-Level-Head stood up immediately and declared: "Oh dear no! You can't fish people, out of mud, if you jump into it and flounder with them." I think

And Sister-Struggle supported him by saying: "I think our brother is right. I once lived in the Black-Brook-Land for seventeen long, awful years. If I had to go back, should feel like a butterfly trying to get into its cater.

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pillar coat again. As long as I live, I will help in every other possible way, but (with a shudder) I will never go

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"Listen, children," said Father-Wiseman, standing up and speaking in his quiet way. "There is no need for us to go back. We can help a great deal more by remaining where we are. Many people are not clear on this point. They are eager to do good. In fact, they sometimes think it is their solemn duty to watch with eagle eve for some person in need of good—to swoop down upon that person—to hold that unwilling person's nose, and pour down doses of good three times daily. Which is utterly wrong and futile. Indiscriminate doses of Tongue-Physic have done a tremendous amount of harm to the Cause for which we stand. Although, in our moments of Vision, we may have glimpsed the Power and Glory and Majesty of the Christ-Man, we cannot—as yet—demonstrate that Power and Glory in our daily lives, or at any rate, not sufficiently to be obvious to our fellows. This must not discourage us. It must only make us break every bond that hinders us. At the same time it should make us realize that in chasing unwilling persons and talking to them 'for the good of their souls' we are merely asking for, and deserving, the labels of unlovable, bumptious nuisances. The words that we ought to engrave upon our very hearts are these: 'Let your Light so shine before men that they may see your good works, and glorify your Father.' (Not-let your tongue so wag before men that they may be irritated!) Then again, my children, it has been said of us that we are 'a nation of shopkeepers. And there is more than a little truth in that judgment. When we get hold of anything, we say: 'Well, now let's make a good job of it! We will door-to-door it, if necessary. But anyway, we will make it go!' I am not belittling strong, leading spirits, because we need them badly. But in spiritual matters, even leading spirits must obey, and not order. Must give and serve to the uttermost, and yet remain personally undominant and unpushful. Must shine and attract, and stand ever ready to help, rather than go forth with rope and circulars. If there is anything in our lives worth seeing, people will not need the lasso to make them see it. To help in a really practical way, we can first think round the subject like this: Those weeping willow trees symbolise the un-

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receptive minds that shut out the Light of Truth, but between those trees we will imagine little spaces—slightly brighter spots to which seeking, receptive persons will be spirit-guided. They will lift up hands and voices for the help they need. And because they are ready to learn and believe, they can be helped. It is up to us to watch for those hands, and to give them a strong clasp when we can. It is up to us to listen for those voices, and to answer them as best we can-small and inadequate though that best will be. We can do this by creating a number of little Light-Huts. The amount of Light we shall be able to generate (or rather, reflect) will be very small, so we needn't worry about our Huts having big frontages. But the workshop department needs to be roomy. The ones amongst you who have organizing ability and capacity for steady work, and who can stand the wear and tear of trying to find and harness individuals who can be trusted to do simple work in a dependable manner, can build your own huts, gather your workers, and carry on. But many of you have other duties that claim most of your time, or you may know that you are not fitted, or called to create a Light-Hut. But even so, in all earnestness let me urge you not to stand aloof, and imagine that you are not wanted. Anyone with a Light-Hut will welcome you with open arms, and find you just the little job that you can do better than anyone else. Only say that you will join in and that you are willing to help and serve. Think what the Black-Brook-Land really Sin, Sickness, Deformity, Death, Poverty, Slander, Greed, Malice, Envy-everything that is God-denying. Evils that rise up like black, choking clouds to separate men from His Presence. Knowing, as we do. that there is a 'way of escape' we just cannot stand aloof. We are not really callous, hypocritical, or Holier-thanthou-ish, and we can prove it to these our brethren. The great need is for WILLING, PRACTICAL CO-OPERA-TION. You see, these little Light-Huts of ours can never be one-man-shows, because one man cannot do all things at the same time. The spirit that is needed is that which will make a man, or woman, tap at the door of a Light Hut and say: 'Friend, when it comes to Book-keeping, only mutter for hours and use my fingers under the table. My letters sound as dead as the labels in a chemist's shop. But if you need somebody to pay the gas-bill, of

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R purp all I shake the mats, here I am!' Good-night, my children.

A great and glorious year lies ahead of us. If you have never yet shared in the joy of Light-Hut-Fellowship, why not enter now, at this very moment, into your Little White Palace of Quietness, and say: 'Lord, what wilt Thou have me to do?'

And with those words, Father Wiseman closed the

Neighbourly-Council-Meeting.

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#### NEW YEAR RESOLUTIONS.

RESOLVED: To examine all my desires, thoughts and actions in the light of the demands of the supreme lovesthe love of the Lord and the love of the neighbour-and to shun selfishness and all its evils as sins against God.

RESOLVED: To make the Golden Rule - "Do unto others as ye would they should do unto you"- the inspiration of my daily conduct, even to the smallest things.

RESOLVED: To take no mean advantage of my fellows; in all my work to consider justice and equity, and to regard service as of greater account than recompense.

RESOLVED: To bear neither malice nor resentment towards any, no matter how they seem to hurt me; to forgive fully and freely, and to try by love to draw all into the circle of Love.

RESOLVED: Daily to rejoice in the love of God and love's manifest opportunities. To accept life's discipline with gratitude, and to meet each day's difficulties with good-temper, patience, and the joyous faith that over-

RESOLVED: Each day to make time for prayer and meditation, seeking to know the mind of the Lord, and renewing my strength from the Source of all power.

RESOLVED: Always to be a peacemaker, to be patient with the weaknesses of my fellows, and when silence is golden, never to raise my voice: always to hear all sides and judge just judgment.

RESOLVED: To cultivate such humility and purity of purpose as will enable me to see the goodness of God in all His ways.

CHARLES A. HALL.

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### He Calleth for thee.

### By RICHARD WHITWELL.

"When thou walkest through the slums of the city, Cover thy mantle over thy face,

to hide thy shame!

Canst thou think of evil and not feel ashamed?
Canst thou read of a brother's woe and be indifferent?
Canst thou witness a sister's shame without thy spirit
crying unto the heavens?

And if thou seest the suffering of innocent creatures,

canst thou contain thyself?

Of thyself say 'I, too, am responsible, inasmuch as I accept these things and make no murmur.'

Do not accept aught that shames thee as a man!

Be alive unto the whole of life, and recognize thy oneness with thy brother.'

—(The Cloud and the Fire,\* p.67.)

"The Master hath come, and calleth for thee," said Martha to her sister, whereupon Mary, we read, "quickly arose" and hastened to him. Her brother Lazarus was dead; the situation was impossible. Nevertheless her spirit triumphed over her reason. The Master had come, and everything was different than before. Against the doubt of her sister, she believed—with such urgent demand, too—despite the impossible; the miracle was enacted, the power of God was released.

Which same, also, is an allegory.

There are those who affirm that religion is dead, and

that the Church is but its splendid sepulchre.

And there are those whose hearts and minds are in conflict, out of loyalty to truth, for what their hearts would fain believe, reason and science seemingly contradict. They are like those fishermen of Galilee, dragging the waters on the wrong side of the ship—and catching nothing—till the Master appeared.

But there are those—mayhap a few; but, perchance, more than many realize—who, like Mary, believe and know. Not that such are specially favoured; they have

\*The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press, Chichester.

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passed "through great waters," they have toiled while others slept.

'They, while their companions slept Were toiling upward in the night.

Because their spirits had striven with such earnest demand, light has at length shone upon their darkness, their seeking has been rewarded with a finding. The effort has been necessary, even unto the wounding of the selfhood. when it may seem that all our self-effort has been of none avail. In that realization there is an inner displacement: shall we say, as though a stone were rolled away? There is a release of the spirit; light shines, new light where darkness was before.

It is the light of God's presence, illumining our consciousness. And it becomes the light of sweet reason, an utter sanity of outlook. It is the "understanding con-

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"My foothold is tenoned and mortised in granite," cried Walt Whitman. We know; we have the clear certitude that all is well. Life reacts in truth to the spirit that is true. "I know that God is true," said Jesus. The light shining through our openness of spirit is the Light that comprehends the universe. When we see centrally, we see normally, in very truth. Till then, ours is a shadowed universe. The play of the shadow we call evil. When the selfhood in man ceases to eclipse the light, the shadow will pass. Man will recover his normal vision. With the putting off of the outer garments-man's egoism, misnamed personality-there reveals the vesture of the spirit, fragrant and lovely, the personality indeed. Man's truth is visible therein, and God's grace.

"Beauty is truth, truth beauty," sang John Keats—adding, "That is all ye know on earth, and all ye need to

know."

It is a thought instinctive with belief in God. The vision of truth is beauty and not ugliness; it is God, in whom is no evil. "I accept Reality and dare not question it," said Whitman. It is the unity of Life, which implies also harmony and truth, one texture throughout. "It alone is without flaw," he said. "It alone rounds and completes all; that mystic baffling wonder alone completes all.

I am the Light of the world," said Jesus in the Spirit. When that Light shines in us, then is our whole world illumined. Harmony is restored within, and radiates

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without, in the degree in which we have the Christ consciousness, which is the expression of the Life Divine within our human sphere. It is a Spirit truly our own, yet more than our own, in that it is at one with that which is deepest in our brother. "We are all one in Christ Jesus," cried the apostle in that same realization.

What then has Religion to do with creed and form and dogma? They but formulate man's spiritual experience. They are not identical with it. They indicate and point

the way: that is their value.

And the Church? Should it not be man's spiritual home on earth, where these things are applied and put into practice thus becoming dynamic with spiritual energy, a living centre no longer to be ignored, the regenerative power of which cannot be self-contained, but must burst its bounds, and spread wide over the earth—because of its realization of present Truth, which history serves but to interpret?

Is not the stone at the mouth of the Sepulchre the unbelief in the church itself, and the putting of secondary things first in importance? It is the earnestness spent upon unessential matters to the detriment of "The Cross of Christ," to use St. Paul's expression, that is, its great self-

surrender, and service of compassion.

We do not mean any particular church, but rather the general institution, the organization that has arisen from the initial effort to live the corporate life of the spirit. But the Church in truth has no bounds; neither has it creed nor formula—it has no need of such. It is alive, and that is all that matters. It is the expression of the Life of the Spirit. It has its members in every church, and outside the church. It is one by reason of one central loyalty.

Wonderful are the ways of the Spirit, wonderful the manner of its working, and the leading of the soul towards the Truth. In these days how many are being prepared for a work that lies ahead. Where the spirit of sincerity is evident in the heart, it is the manifest influence of the deeper Spirit drawing it unto its central Truth. But they of the Spirit have the open vision, the inner light awakened and revealing by which they know.

The Church of God is that 'edifice in the desert' typified, the stones of which are well and truly laid. It is the Body prepared. Yet it stands incomplete, for that the headstone is lacking. It is the stone to cap the wondrous

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structure, to be placed not from below, but from above. And then it will be seen to correspond in every dimension to the completed whole. What is the significant meaning? Is not the headstone, "The Master is come!" Will it not be an electrical touching, a fire passing through all the members, purging the spirit of the selfhood all away, a realization and a marvellous awakening, a quickening, in which the body too has its responding part? The Joy of the Lord will be known.

The Church, in its true sense, its real significance, then, is the Body prepared, for the Spirit to reveal in and through its sensitive organism. Then will the One be manifest, unmistakably, that all may see and know; that same expression of Love that once was seen; those linea-

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And there are many being prepared, and they are unknown, and maybe unknown to themselves, too, except that they do know that they desire truth above all things, and that they are not seeking their own. Alone and singly are they working, apparently, yet it is not really so, for the Spirit ordereth these things. They are being made ready for the divine call, and they will respond to it in the right way, and it will be the revealment, "The Master is come, and calleth for thee." The wonderful Life will become self-evident.

The long preparation is to this end, that the Lord may

come and claim His own.

"As a shepherd seeketh out his flock in the day that he is among the sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

"And I will bring them out from the people, and gather them from the countries, and will bring them

to their own land, and feed them. . . .

"I will feed my flock, and cause them to lie down,

saith the Lord.'

With the realization that "The Master is come," everything becomes different. Though the situation is impossible, according to human judgment, from that moment light shines where darkness was, life passes through where there was death; all things are changed. "I am the resurrection and the life" is speaking into the heart of things, and there is a response everywhere. And man, in whom

the word has become audible, looks with fresh eyes into a world made new. It implies a great awakening.

It is the awakening or emergence of a spiritual energy

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that was not evident before.

Even while some are acclaiming that religion is dead, lo, it is uprising everywhere, religion dynamic upon the earth.

When our human effort fails, God begins to work through human means. When our personal situation is impossible, and we can do no more in our own strength, One who is waiting for that moment, steps in, and retrieves the situation. And concerning the larger and corporate human life, the national life, the world situation, it is even so. The darkest hour is just before the dawn. When the world is full of evil, and things are at their worst, affirms an Indian scripture, it is then "an Avatar comes." In other words, there is a rending of the film of Illusion, even as when thunder clouds are heavy they break in tumult overhead; the Real discloses, and God reveals.

What is religion, but Life expressing in wonderful touch with the realities? It implies a return, as after wandering, back to an original state, to Truth itself; yea, a return to God, in realization. It is a consciousness that looks quietly into life and understands. It is the perception that God is everywhere, and that all is well. It knows that Truth stands fast for ever and ever. Because what is true is of God, and indeed is God. It is of the Reality, and indeed is the Reality declaring itself. It is consciousness in which dwells the Peace of God, that quiet relaxation of spirit, which knows the Truth, beyond all reasoning. It is life truly lived, as in the presence of God.

Wherever religion truly is manifest, there Christ reveals, Man in truth, begotten of God. In its very, very truth, it is Christ becoming visible. It is man's discovery, in consciousness, of his relation to God, that he is child, or son of God, in his truth, or reality. "Everyone that loveth is begotten of God, and knoweth God." Or, as Jacob Boehme writes, "Where the love of self is banished, there

dwelleth the love of God.'

There is the heart of Christ, the heart of Love, there is the mind of Christ, the mind of Love, expressing this mind be in you which was also in Christ Jesus, cried the apostle.

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Its expression is religion, which in its manifestation cannot be gainsaid. It is the great Love becoming incarnate. It is belief quickened and on fire with Love. It is the headstone to our aspiration, making Truth a present

reality, with foundations on the earth.

Is Religion dead? Will it not reveal as never before, and with passion and with power of Love, before which man's questionings will pass as shadows of the night; will it not speed forth to remedy every human woe, break the bonds of evil, set free the prisoners, bring the little children, lost in the night, back to their home in God? When all these wrongnesses are evident, and dark chaos in our human affairs, can we be surprised when people cry out, "where is the meaning?" The remedial power is not from without, though hand is wedded to heart in the process, and thought is made to concentrate with executive power. It is the spiritual realization, the unfolding con-

sciousness of oneness with all that is.

"The Master is come, and calleth for thee." The time is nigh when the many will hear the call. Then, through that response, the awakening of a great goodwill, will the miracle happen. That will be the fulcrum for the lever of divine power. Oh, it will be like day-dawn overspreading the world. As a shaft of light, the Love of God will touch the slumbering spirit. Then will man look upon his brother with eyes of love, and win his love in return, for the separating fear-consciousness, with its brood of woe will pass away. And he will bless the little brothers and sisters, the birds, the animals, and every living thing. "They shall not hurt nor destroy on all my holy mountain, saith the Lord." For the knowledge of the Lord has intervened as a light of sweet sanity.

"Jesus said: Be ye therefore considerate, be tender, be pitiful, be kind; not to your own kind alone, but to every creature that is within your care; for ye are to them as gods, to whom they look in their need." (The Gospel

of the Holy Twelve.)

Let this Day be one of enterprize!
Let it be fraught with good for all mankind,
And love be free in me to bless all souls!
Let it be enshrined in gold of joy,
The realization of God's heaven here,
Rich and full, divinely true and clear,
With the Peace of God,

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Let s, The great Peace, which doth bless all things that are! "We do not force the horse to plough, nor the bull to hunt, but we allure each species of animal to the craft that suits it. So we also invite man to the vision of the open heaven, and to the knowledge of God, because he is of celestial birth. . . . Plough, indeed, if ploughman thou be, but know God while thou ploughest; sail, if thou love to voyage the seas, but make thy appeal to the Steersman on high."—CLEMENT OF ALEXANDRIA.

## Divine Thoughts.

"My thoughts are not your thoughts." This is eternally true where the natural man is concerned. He may study psychology and metaphysics, he may undergo courses of mental training, he may become very learned in matters concerning the human mind, but, until he becomes inwardly changed, he cannot think as God thinks, neither can his life be transformed through living his thought life in a higher consciousness. However, there must come a time in the experience of each soul when this great change takes place. This is brought about by Infinite Wisdom, neither one second too soon, nor one moment too late.

The desire of the heart, after the inward change has taken place, is to know the Truth (God) more perfectly, and to think and live in harmony with it. Desires after union with God are the only ones which can ever be satisfied, and the satisfaction of these desires is the only thing that will ever appease the soul's longing. Power, fame, pomp, wealth, the applause of men, can never satisfy. They only lead to greater dissatisfaction. Our Lord teaches us still that we must first seek and find the Kingdom of God (conscious union with the Divine) and His righteousness (God's Perfect Idea, Logos, Christ, after which all needed good shall be added. When we of the ordinary life, with all its shams, baubles and tinsel, and ever after seek the treasures that fade not away.

-H. T. HAMBLIN, in The Path of Victory.

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(REVISED.)

By KATE SIMMONS.

CHAPTER I.

INTRODUCTORY.

"I long for the happiness that does not decay; the treasures that will never perish; the life that has no beginning and no end."

-GOSPEL OF BUDDHA.

Two great theories permeate our thinking, one is the problem of Perfection, Divinity, God; the other is evolution and evolutionary processes. We are all involved in solving the problem of these two aspects of life, since our existence is founded upon them.

But in addition we have to face a contradiction between the inner idealism of perfection, and the outer facts of life.

From the point of view of idealism, looking inward we see a state of immortality, where Creative Perfection is the Principle, and where life is whole and complete, a life of ever-changing manifestations of Changeless Reality, a life of oneness and freedom, of unity and diversity.

By contrast, looking outward we see a state of mortality, struggle, warfare, destruction, decay, disease and death. We see all these as aspects of mortal existence, active in human consciousness and body, in civilization and nature

We see that warfare is not a question of bodies only, for in order to exist, men are obliged to enter into conditions which are really economic and financial warfare, they fight for food, family and home.

Lives are not in balance, there is conflict between inner idealism, and the outer force of circumstances into which men are born. If unable to face these and maintain their place, many despair and drift downhill. The question is,

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how are we to regard the tide of human affairs? Are we to say: "All is well, these are experiences for our development as potential immortals"; or are we to refuse to accept these standards, saying: "Things are not in accord with the immortality we seek, these ways and methods of life are beyond doubt unnatural. We seek the divinely natural path leading to immortality"?

If accepting life at its surface value, thinking that evolution as observed is following a pre-ordained path, then it seems as if both man and nature are involved in ways and processes which are apparently so cruel and relent-

less, that some men become despairing.

The acceptance of this view has caused much atheism. On the other hand, if we disagree with things as they are, we then lay ourselves open to the charge, often made, of not understanding the end and purpose in view; of failing rightly to value the effects of the experiences we undergo; of being lacking in courage and unwilling to submit to the training necessary for us as potential immortals.

But we must be prepared to have the courage of our convictions, and affirm our view that these ways are not pre-ordained as the path to immortality; that we do not believe it is necessary for individuals to progress through mutual destruction; that it is possible to be equally courageous, brave and experienced in mutual aid. There are reasons for refusing to accept standards and principles derived from human views and theories.

The human mind cannot produce from itself anything other than the expression of its own state and stage of progress, coloured by the imperfections and limitations

of the moment.

The human mind has changing views both behind and before it, views which are the expression of the imperfect instruments evolution has produced, and views which can rise no higher than their source.

There is other evidence than the theories of the human mind. We are something more than forms evolved by nature, and consciousness involved in nature. There is our non-evolutionary aspect, our immortality and divinity causing the stirrings of idealism within us.

But our creative perfection has more in its purpose than to stir and move us to idealism only, it must come into life and expression. We query: "How can this perfec-

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tion relating to immortality manifest?" The reasonable answer is: "By means of the consciousness and body which evolution and nature are giving us."

Our idealism for perfection has its place, in fact we cannot live without it, it relates us to God.

If the sun could be removed from its system, we should perish, even if it were possible for the system not to collapse.

The Divine Perfection has a corresponding relationship with us; the inner and outer life of mankind, nature and the planet, must perish without God. But, we require more than the recognition or realization of God, we need the divine energies without which we cannot live or grow.

Our idealism tells us that viewed spiritually, the universe is a unity of parts; that in idealism applied to human life, there can be no warfare, but mutual aid, that we are all members of one family.

We do not in practice regard all men as members of one family, or the lower organisms as the more humble members of the family and therefore under our protection.

We do not regard the forces of consciousness as parts of this unity, we misuse them in destructive thinking and feeling, so that the very energies we use deteriorate.

We think, feel and act in terms of struggle, the forces we use are thereby composed into forces of struggle, which in turn react on mind, body and circumstances as disease.

Birth and death are struggles, not because it is their natural characteristic, but because we do not live in harmony with the energies and processes of life.

With reverence and right use, fear and pain would cease to dog the footsteps of birth and death. The lesser members of the planetary family would have our protection and we their love. The forces of consciousness would become the natural expressions of happiness, goodness, truth and heavy

Instead of looking out upon "nature red in tooth and claw" and calling this natural, we should look within the human mind for the explanation, asking ourselves whether, if all things were put to good and happy uses, these unnatural ways would cease. Men accept the processes in which they are involved, by which they seem

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of man and his destiny.

But there is another way of looking at life, that processes change and vary for good or ill, according to man's reactions to them; that progress can be achieved in processes by establishing idealism within, whereby divine energies will flow outward for the perfecting of life.

Our environment is a mirror in which we see expressed what we are. That mirror is not so limited as might be supposed. The whole aspect of nature and its forms. even to our bodies, including civilization, is our mirror. Our ideas of God are also seen in this mirror, for what we think about God is externalized through mind and body into our environment. Looking within to an everintensifying vision of Creative Perfection, man mirrors this in his consciousness, thence upon his body, finally outward upon nature. Thus would the divine idealism permeate the thoughts, feelings, acts and processes of man, and progress would be achieved in the evolutionary ways of both man and nature. But, this involves work, cultivation, self-discipline, and right interpretation and use. At present, struggle, warfare and corruption are processes going on in the human mind, and thence in the body, thence again to civilization and nature.

We have made an unnatural distinction between heaven and earth (as if heaven were not the soul of earth and united with it), and between soul and body, consequently we have cut ourselves off from spiritual sources of

energy.

We have looked without, and have evolved outer standards, until we have come to think that struggle, warfare and corruption are natural. We have involved ourselves in an unnaturalness and called it natural.

It is better to judge clearly upon this question, to see where we err, than to live by a negative faith saying:

All is well '

Our sight should look both inward and outward, becoming a single eye and vision; in, towards Perfection, out,

towards its practice.

Creative Perfection brought into expression in the evolutionary life and processes, of man and nature, is a very great work to accomplish, needing the kind of courage and strength which not warfare and struggle, but their overcoming, will give us

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Warfare and its effects are not humanizing but dehumanizing. It is true that because of sacrificial instincts individuals may seem to emerge stronger from the ordeal, but many more are completely broken and maimed in mind and body.

As surely as we can put our own house in order, can cleanse mind and body, can we ultimately bring the same

kind of order and cleansing to nature.

This is clearly a more vital and happy aim and purpose than the mean and sordid competitive struggle, the exploiting of natural resources, the slaughter of millions of animal bodies for the nourishment of our own—which are becoming more, not less, diseased and corruptible.

Our bodies are as starved for the vitalizing effects of the idealism of perfection, and what it brings, as our minds are likewise starved, as the lesser forms of life are

also starved.

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Man is endeavouring to establish commercial, social and financial peace among nations, nations struggling for trade, money and work; but his endeavours meet with the most acute resistances and obstacles, because, the only fundamental peace, from which all forms of peace come, is the union and harmony between our inner lives of idealism where God rules, and our outer lives of civilization and nature where God should also rule.

How can we restore ourselves to the natural, normal

and creative path?

By a changed point of view. By the cultivation of our innermost instincts, desires and motives, by eliminating the point of view and standards derived from looking outward to effects which have gone wrong, and which have ceased to be true effects and objects of judgment. Looking inward to our idealism, we have a Perfect Cause, God, from Whom all true standards and judgments come.

We find an innermost centre, the Presence of God. God present in all life, not enclosed, but permeating all consciousness and forms. The Divine Permeation must always pass through the channel of our inner idealism into the outer processes and facts of life. It must always operate first in consciousness, thence in body and environment. Failing to look within, and to establish without, the vision darkens until we see nothing and say: "There is no God, no immortality, there is mortal existence only."

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We must restore our darkened vision. The unseeing eye, and unhearing ear must again see and hear within, and interpret life there.

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We should therefore cease taking our standards from the outer world, which after all is but a record of man's

history.

Life truly lived is not destructive but creative, there-

fore the problem can be solved here and now.

But theories about creativeness are useless, we need its vitalizing life, in place of the destructiveness into which we have drifted; for this we need the idealism of perfection. Consciousness would then become permeated with immortality, from thence the body would receive this divine energy, from thence again this energy would be imparted to nature with which man is so intimately involved. Divine Psychology stands for the idealism of perfection; for true conceptions of evolution; for a change of processes in consciousness and body; for the naturalness consequent upon the practice of perfection, whereby immortality ceases to be a theory and instead becomes a progressive fact of experience in mind and body.

We are all prone to think of perfection as something to be laboriously evolved, instead of the Eternal Reality which is the purpose behind evolutionary processes, so

that It may manifest through them.

This Creative Perfection we seek is not something final, as if we are taking a journey to a destination called "perfect existence" where all work is accomplished, all vistas gone, all unknown possibilities at an end, and everything seemingly unattainable attained.

The perfection we idealize is composed of infinite variety, is eternal, timeless, spaceless; yet manifesting universally, within the seeker, upon the path he treads, before, behind and round about him.

Here let us read passages from the published Presidential addresses (1914) of Professor W. Bateson, M.A., F.R.S., delivered to "The British Association for the Addresses"

vancement of Science."

"I have confidence that the artistic gifts of mankind will prove to be due not to something added to the make-up of an ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are almost beyond doubt to be looked upon

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"If then we have to dispense as it seems likely with any addition from without, we must begin seriously to consider whether the course of evolution can at all reasonably be represented as an unpacking of an original complex which contained within itself the whole range of diversity which living things present.

Let us express these ideas in another way. There is a Creative Perfection potent in all life, but it is veiled or inhibited in ourselves as recipients. Our progress consists not in building up perfection, this we can never do, but in the practical idealism which will set us free from our inhibitions, which will remove the veils.

These thoughts are developed in the chapters which follow.

#### LOVE FINDS A WAY.

When boys at play, Roll stone away, From merry, wayside stream, The place they rob, Knows but one sob, Ere filled with song and dream.

When world at play, Takes pride away, From this vain heart of mine, To new-made space, New joy will race, Direct from fount Divine.

'Tis while the heart, Lets dross hold part, That love is kept at bay; No vacant cell, With me shall dwell, When Love can find a way.

-FIRTH CROSSLEY.

## Spiritual Healing.

PRACTICE AND PROOF.

By JEAN SILVERLOCK.

Since my two articles, dealing with the subject of chronic deafness, or defective hearing, appeared in the pages of this Review, articles in which I quoted at some length from a deeply interesting study on the same subject, by a Mrs. Van Slyke in The Science of Mind Magozine, entitled: "The Ears of Understanding," I have received several letters from our readers, asking me why I had not given, as promised, the account of the demonstration that Mrs. Van Slyke had been enabled to make in proof of the truth and value of her spiritual and metaphysical treatment. Now that a third letter has reached me, asking the same question, I have come to the conclusion that I am called upon to quote this account of Mrs. Van Slyke's demonstration, for undoubtedly it is always far more satisfying and satisfactory to any interested person or would-be healer to learn how a "healing" was brought about, than merely to be told that it had taken place. I will therefore quote in full the account given in the above-named healer's article:-

"I had," she began, "a very interesting experience about a year ago. My mother had, for quite a long time, complained of having what she called 'a bad ear.' can remember, as a child, hearing her frequently mention this 'bad ear,' and as she got older, the condition of the ear, as an instrument of hearing, far from improving, grew worse. Some months ago, her 'good ear' became impaired, and consequently she consulted an ear-specialist, who told her plainly that, though he could help her good ear, there was nothing to be done for the bad ear as the ear-drum was gone, and the bones which had surrounded it had disintegrated. I said nothing to my mother when she repeated to me the specialist's verdict but, mentally, I denied and repudiated his diagnosis did not deny that the condition of her 'bad ear' was as he described. There wasn't a doubt in my own mind of its being quite correct. In my own thought however maintained what I felt to be true, namely that the pat-

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"It is a fact that to-day my mother's hearing is a hundred per cent. better than it was a year ago, but she doesn't know anything of my work and right thinking in the matter—that I had, all along, maintained steadily the conviction that the true 'pattern' of her ear was perfect, that nothing had ever happened to impair it, and because this thought I held so persistently was the truth, her deafness disappeared, and she could hear distinctly."

So, dear friends, if any of you are suffering from imperfect hearing, or chronic deafness, know that the original pattern, the generic pattern of the ear is perfect, that nothing has ever affected or damaged that, and nothing ever can. The body is constantly being renewed and remade, and if you are holding in consciousness, the pertect pattern, "Yea, the pattern shown thee in the Mount," which is Perfection, there is no reason why your hearing should not become as perfect as the pattern already ever was, and is. Now you, my dear readers, any of you can, if you like to try, and are determined to persevere till you succeed, you can 'treat' yourself or a friend (affected with deafness, or defective eyesight) by this method. is a purely metaphysical as well as spiritual method, but admit that it is not perhaps as easy as it sounds because it deals with what are called "abstract ideas." It aspires almost entirely to the Absolute, and takes the relative

very little "into account." In my opinion such a method can be employed with the best hope of success by one who has what I may describe as the metaphysical type of mind. Others perhaps might merely be mystified by it, and such had better, it seems to me, be content to follow the simpler methods, the methods taught by Mr. Hamblin. Anyhow, I have now the pleasure and happiness of telling you of another case connected with eartrouble, which was brought to my notice quite recently, and for which I was asked to "give treatment" as it is called, a term neither Mr. Hamblin nor I much like but which, for convenience' sake, must for the present be used, for want of a better. "Treatment" means that complete renewing of the mind, which results, sooner or later, in the disappearance of all bodily disabilities-the process of which is long or short, according to the degree of resistance which the cleansing Spirit encounters in the consciousness of the sufferer. The first letters I received with regard to this 'case,' which was that of a young girl, suffering from abscesses in the head, affecting the mastoid bone, producing a continuous discharge, and much pain, were from her aunt and her mother. They both felt very anxious, as their family doctor, and also the specialist, who had been consulted, were agreed that an immediate operation was absolutely necessary, and must not be deferred longer than a week or ten days, at the utmost. The young girl, whom I will call 'Hilda Smith, was very depressed and greatly dreaded the prospect of the operation, and I think it was this depression which caused her aunt to write and ask if I would try and cheer up her niece with an encouraging letter, and also give her treatment." Of course I complied with this request, and then waited, feeling confident that all would be well and that the operation, if found to be absolutely neces sary, would prove a perfect success. I felt quite happy about the dear girl, in spite of the probability that the operation would have to take place. A few days later I received the following letter.

"Dear Mrs. Silverlock, I want to thank you for your kind letter and to tell you that I have read all your articles in The Science of Thought Review since Mother first took it in, and having read them, I felt I should like to When my 'case' to your notice, and ask your help. . . . I was told, last Friday, by the specialist, that an operation

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cles cook ring hen for mastoid would very likely have to be performed, I felt terribly depressed, as I had had an operation on my nose last year. Seeing however that my mother and my brother and sisters all were looking very worried, I realized that I must conquer this depression, and hope and pray for the best—that all would be well.

"On Saturday and Sunday, I read different parts of Mr. Hamblin's books, and Mother, I know, had written to you and so had my dear Aunt. And I must tell you that, although I was still in great pain, I gradually lost all fear of the operation. Something even seemed to tell me that

it would not be necessary.

"On Monday, I felt a little better and brighter—that was the day your letter reached me—and that night I enjoyed some hours of natural sleep, only waking up once, whereas before I had often been obliged to take

morphia, in order to get a little sleep.

"On Tuesday, I was able to tell our doctor that the discharge had practically stopped, and the bone was not nearly so painful. Yesterday—Wednesday—I found, to my great joy, that my 'hearing' was returning. When the doctor arrived and I told him about it, he was extremely surprised. He tapped the bone, and said that it was practically certain now that no operation would be needed. I know he thinks I am getting well too quickly and wonders why I haven't a 'temperature,' but I am not wondering or worrying. I am just trusting Divine

Love-God-to Whom all things are possible.

'To-day is Thursday and at this point in my letter I was interrupted by the Doctor's visit which he pays daily as the specialist wished him to do. This time he came in laughing-saying that the hospital authorities had been telephoning him for news of the specialist's patient. Evidently the specialist had 'phoned from London to our local hospital telling them to prepare or reserve a bed for me to-morrow—Friday—the day on which he visits our town. This proved that he felt convinced he should have to perform the operation. Our doctor however said Not this time anyhow. All danger is over providing you keep warm and out of draughts. . . . Oh! isn't it wonderful, dear Mrs. Silverlock. I feel I want to rush out and tell everyone I meet about it—but I do thank God, indeed I do! And I thank you too for your helpful encouraging letters and your treatment and your prayers.

If I have given this record of a really wonderful healing, it is because I feel when one has received any such proof of the Love—Divine Love that is ever ready and willing to give us far more than we can either ask or think, it is our duty, as we should also feel it to be our privilege and joy, to tell the good news, to spread the glad tidings far and wide, that others may know what great things God has done for us, and will likewise do for them if they will only trust Him utterly and "acknowledge Him in all their ways."

Moreover, I know, because in the many, many letters I receive each week from readers of our Review, and others, I am told that one first-hand account of a recent healing, through spiritual means, is of infinitely more value and encouragement, and conveys more certain proof of the truth and reality of such healing to their minds, than listening to the most eloquent lectures, or reading the most scientific and convincing books on "how to heal." These are all, no doubt, helpful and needed, but what carries conviction is something which has really

and recently happened.

What is needed, I firmly believe, is less interested curiosity, less superficial reading and listening, less theory and more practice. There is surely no reason why all students of Mr. Hamblin's teachings should not be healers. Were more time devoted to meditation, deepthinking, and perseverance in the practice of the daily Silence,' more patient waiting on the Indwelling Christ in the aspirational expectant prayer of faith and adora tion-really believing that every sigh of fervent longing is met with instant response—we should come forth from the Sanctuary of the Silence with minds so filled with the reflected glory of that Presence abiding ever in that Secret Place, that, I verily believe, every sick or sorrowing one on whom our thoughts at that moment rested, would immediately be healed and, better still, filled with the Spirit Let us all, therefore, enter upon the practice of all we profess to believe in, realizing that the promise, and ye shall receive, seek and ye shall find," includes far more than supply of daily needs or healing of bodily sickness, for it includes the priceless gifts of wisdom, in we spiration and understanding. Surely, therefore, if we pray or ask for the sanding. pray or ask for these, the "other things" must inevitably follow. Therefore, "let us pray," and let us also "pratitise." tise.

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## A Man of Faith.

(Second Series.)

GEORGE MULLER

PART XVIII.

By THE EDITOR.

"SEEKING NOT HIS OWN."

We now arrive at the next rule or principle which

George Muller observed all through his life:-

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To give all his substance to the Lord, except what was necessary for his modest and frugal mode of life. There are those who do not see eye to eye with Muller in his austere and frugal mode of living. Quarrier, the great Scottish Philanthrophist, did not. He conducted his Orphan Homes on very different lines from those adopted by George Muller. The Bristol Orphanages were plain, severe, austere and lacking in beauty. rooms had bare board floors, and there were no comforts, but only absolute necessities. Muller was a utilitarian. Use, not ornament or refinement, was his motto. He was consistent, in that he and his wife lived in the same austere manner. He had two good reasons for this. One was that'it was good discipline for the orphans, and a suitable preparation for their future station in life, for most of them would have to "rough it" more or less all their lives. The other reason was that, as the money subscribed to the work was often in the form of gifts from the very poor, the result of self-denial and considerable sacrifice, it would not be seemly to spend it on luxury, or things that were not altogether necessary. good reasons, but there is a reply to both of them.

Quarrier on the contrary believed in placing his orphans in surroundings as pleasing as possible. His orphanage was composed of very beautiful houses, standing in lovely grounds. He also had a good reason for so doing. His work reflected his mind, which was of a less austere nature

than that of George Muller.

Few people, now-a-days, would care to adopt such a plain and frugal mode of life as that of George Muller. But all can join with him in giving to the Lord's work, not in order to become prosperous (although this if done with freedom and sincerity does lead to prosperity), but in order to help the good work, and as an act of gratitude Most of the good agencies at the present day They endeavour to deal with and are palliative only. ameliorate evils that already exist. The work of the Lord is the changing and remaking of men, and the consequent transformation of their lives. Hospitals, Prisons, Reformatories, Penitentiaries, and Asylums and workhouses would all become unnecessary if people were brought into a knowledge of Truth. Therefore, the one most essential thing is to spread the knowledge of Truth, thus preventing evil, instead of trying to cure it when it has appeared.

Prevention is better than cure. George Muller gave all his life and nearly all his income to a work which, to a large extent, was preventive. Instead of the orphan children possibly becoming either criminals or a charge on the rates, they were taken into the friendly shelter of the Orphan Homes, and there fed, clothed, educated, and given a start in life. We moderns have a work to-day that is even more preventive; for we know that poverty, sickness, disorder and other evils are due very largely to wrong thought and a negative attitude of mind. to-day, something of the power of the imagination; that it is creative, and that the outward life is largely a reflection of the nature of our thought. We know to-day, that life is consciousness, and that what we exclude from our consciousness fails to appear in our life; but that what we allow to enter our consciousness may appear in our So that, one who lives in the consciousness of good, and whose imagination dwells on good, finds that good manifests in his life. By good I mean all that is good—health, harmony, love, beauty, preservation from evil and disaster, order, sufficiency, freedom from care.

etc. Life becomes a harmonious progression, instead of a sort of long-drawn-out dog-fight, as it unfortunately is, in many cases. One who seeks God and depends upon God who trained to the God: who trains his imagination to correspond with the Divine imagination: who enters into the Consciousness of good, which is a Divine state, lives in a condition of peace and harmony. He is in the world, yet not of it he is guided and water he is guided and sustained, and all his needs supplied by higher laws than the by higher laws than those of the material plane and those made by man

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These things, together with others of a more spiritual and heavenly character, would transform the life of man. if he only knew of them and were to act on them. because of this that most of those who have entered Truth are anxious to extend the teaching, so that it may be a blessing in other lives.

Religious teaching in the past has dealt mainly with preparing man for the next world. This is of course of the utmost importance, but we should not allow it to blind us to the fact that there is a Power that can make this life perfect also. We should not ignore the fact that it is left to us either to use or mis-use our mind and imagination. If we use them rightly, so that we live in a consciousness of wholeness and good, then wholeness and good manifest in our life. We are lifted above the laws and forces which, on the material plane, operate inimically to our well-being. Forces of evil have power only on their own plane: they can affect us only through our own evil, or thought and receptiveness to evil. become immune to the extent that we maintain a positive attitude to all but God and the Divine order. We can afford to be receptive only towards God and His Good and Perfection, Order and Harmony. Also we cannot afford to allow our imagination (the God-given creative power of mind) to run riot. We need to train it to work along Heavenly lines, thus creating only those things that are beautiful, harmonious and true.

George Muller rendered inestimable service in that he taught that God is a living God, One who helps us in this life as well as the next. He rendered inestimable service also in teaching that the same God that provided for the Orphanages, will also provide a business man with capital, or help an ordinary individual to pay his rent, keep out of debt, and feed and clothe his children. taught and also proved in his life, that there is a higher law of supply, that the Infinite is our Source, and not merely our business or even our work. Because he brought God into the practical affairs of life he was the forerunner of a new and better way of life, one of abundance and freedom, in which man trusts God and not man for all his temporal supplies. To-day we are developing the same idea, applying it also to health, and harmony in all

the affairs of life.

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But to return to our subject. George Muller was austere and frugal in his mode of life, from choice, and on prin-

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Most of his large income was given away, chiefly to the orphans. He always put the work first, and himself last; which, by the way, is the secret of success in all enterprises and business. When, however, he lectured and preached all over the world, he stayed at hotels instead of accepting the hospitality that was freely offered He did so, because he put the work first. If he had accepted the hospitality he would have had a happy social time, doubtless, but very little opportunity to engage in prayer, study, and to be by himself When one is a guest one has to accommodate oneself to the plans and wishes of one's host and hostess. Also those who give the hospitality, only too often, lionize their guest, and, in the kindness of their heart, invite other people to meet him. All this social life prevents a preacher or lecturer from having that amount of time to himself that is vitally necessary for the successful carrying out of his mission. George Muller found this to be the case, so he stayed at hotels instead. This entailed a very greatly increased expense, but all his needs were met. As soon as the need arose, the necessary money was forthcoming. The same thing would have happened if George Muller had furnished his Orphanages better, and had provided the children with more pleasing surroundings. Also, if he had lived in a less frugal and austere style, in simple comfort and refinement, he would have had all his needs met, and he would have been able to give away as much or even more, because the supply coming to him would have been greater.

It has been my own experience that when the need is increased the supply becomes greater. When we give more freely we push back the boundaries of our mind. We step beyond the limitations of our usual consciousness, we rely more implicitly upon God, so that it is possible for greater abundance to enter our life and circumstances. Whereas, if we restrict our giving, we also restrict our mind, we increase its limitations, and lessen our faith and dependence upon God; so that it is increasingly difficult for supply to flow to us and through us. If, however, we are a free and open channel for Divine provision to flow are a free and open channel for Divine provision to flow through us to others, then abundance flows to us, and the freer we become the more freely does God's bounty come. George Muller did not teach this in order that people might be persuaded to give to his Orphanages, but that

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those who took heed to his words might enter into financial freedom. It is the experience of those who tithe on small incomes, that even though their income does not increase, yet, in some mysterious way, they enjoy increasing financial freedom. They are poor, yet they are rich. Their needs are met, their wants are supplied, and the vexations and cares which blight other lives do not affect them.

George Muller taught that just as his work was not his but the Lord's, so also if we are His then all that we have belongs to the Lord. We are not our own, we are bought with a price. We work for God, not for man; we work in a spirit of service and not for what we can get out of it, and all that we have belongs to the Lord. Because of this the silver and the gold are the Lord's, and all things that we possess. Therefore we freely give to the Lord's work. We merely give back to life part of that which life has given to us. When we realize and acknowledge that our business or our income, or our earnings are the Lord's, we no longer have any difficulty in giving freely. We lose the "me and mine" spirit: we are no longer acquisitive: we enter into liberty. "Freely ye have received, freely give."

#### THE GOD WITHIN.

"Spirit Divine indwelling me,
Make and keep me aware of Thee;
Spirit of Light, the glory of space,
Lead me to Truth's fair dwelling-place;
Spirit of life, transmuting death,
Teach me to breathe the "Inner Breath";
Spirit of Love, that waits to heal,
Let me Thy Gracious Presence feel,
Spirit Divine. . . ."

—A. L. GARLING DRURY.

Good deeds are trophies erected in the hearts of men.

-XENOPHON.

## Book Reviews.

By RICHARD WHITWELL.

"ILLUMINANDA," by W. Winslow Hall, M.D. Price 12/6
net. Published by "The Charles W. Daniel Company," 46 Bernard Street, London, W.C.1.

While certain scientists are blazoning to the world their own spiritual crudity, by affirming that humanity is an accident in the scheme of things, and the like of that—forgetful of the maxim of William Blake that "we are led to believe a lie when we look with, not through, the eye"—it is good to know that there are others, like the author of this book, who through the light of profound personal experience, yet with attempered scientific spirit, and a lowliness withal, are making enquiry into the heights and deeps-through the personal to the cosmic-who do not merely see the form, but realise Consciousness.

They find evidence of genuine experience in the personal, through the personal unto 'beyond the personal.' The experience of consciousness expanding beyond the limits of the self is no freak manifestation, for the testimonies of many in whom it has taken place coincide with one another. It is a reaching out of the inward life, a resurrecting from its old confines, and affiliating, and becoming one, with something greater than itself. It is an evidence that this something greater is true. There is an inner knowing that is beyond all manner of doubting.

Dr. Hall uses the word 'illumination,' and his enquiry is much on the same lines as laid down by Dr. R. M. Bucke in his book entitled "Cosmic-Consciousness." He holds that "a study of the many and varied experiences recorded by Illuminates proves that a certain similarity in their spiritual evolution may always be discerned; and it is only reasonable to expect that the soul which tries to develop itself along these general lines will achieve more than do souls which either drift quite aimlessly or spend them-

selves in haphazard striving."

Within all religions there is enshrined the greatest human experience, to be realised in some degree by the questing soul. This kernel or spirit, in spite of superstitious veneer, or varied intellectual statement, is essentially identical in each. They are them selves the record of great illumination, when in the experience of one or many there has been been than the leading into of one or many there has been an open vision and a looking into the realities, a spiritual seeking crowned by a spiritual finding. The experience of one or a few is prophetic of the experience of the many.

The garnered illustrations of illumination indicate that this is the way of man's higher evolution. Crowning his physical and psychic development the psychic development there is a spiritual consciousness. It is a hidden endowment hidden endowment, implicit in man's make-up as light in radium

only it has to be released.

"Thou, who wouldst know the things that be, Thy Heart of Earth in the Sunrise red

"Some indication of that general trend in soul-evolution is what have spirit been soul-evolution is what some indication of that general trend in soul-evolution is what have spirit been soul-evolution is what the spirit been soul-evolution is what is been soul-evolution in the spirit been soul-evolution. this book aims at. It shows how the psychic self, and the spin tual self, can be systematically tual self, can be systematically studied and developed by even

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seeker after Light. It garners the accumulated wisdom of generations; and it aids each soul to choose therefrom the methods which are felt to fit its own particular needs. It urges that, in this choice and this long self-discipline, the soul should always test itself by the teaching and life of Jesus. It insists that every truly questing soul can always count on the almighty and un-erring help of God." Illumination is "an overwhelming feeling of oneness of all things in God."

The way that the writer has found to be best for him is given

as follows :-

"1. Be truthful. Never pretend to feel what you do not feel. Never try to echo what others have said about their relation to God. 2. Be large-minded. Get away from orthodox ideas of God, and form your own conception of Him from what you feel to be noblest in yourself and in your spiritual perceivings. 3. Be untiring. If you fail to get Godfulness in one way, try another. He is waiting, longingly, to be found. 'Knock, and it shall be opened unto you. And, if you have not yet got that full and loving communion for which you long, persevere. It will come. 'For, whosoever hath, to him shall be given, and he shall have abundance. 4. Be modest. There is no joy like the joy of finding God; but never brag about it. Remember always that countless unheard-of, and unlikely, and yet sainted, souls have won far further in than you. 5. Be insatiable. The more you perceive God, the more you perceive what an additional infinity lies open to you. Never imagine that you have received enough. God loves to be sought after, and assimilated. He made you for no other reason. 6. Be contagious. Of course, the love of God must be, in the first place, personal. But it ought never to stop at that. He wills that His true lovers should share their joy in Him with all their fellows. So try to give your comfort in God to all who still ignore Him. But this is not to be done by talking. It is a matter of radiant living. 'One loving spirit sets another afire."

"The word chosen as the title of this book indicates the twofold character of the guidance therein proffered. Grammatically, 'Illuminanda' means 'things to be illuminated,' and no one can experiment long on the lines I have laid down without feeling that further light is needed on every step of the way. . . . It may also be taken to mean, 'things that aid illumination.' It must be their main, though hidden, occupation; but I can assure them that their more mundane concerns will suffer no damage from this ardent, central devotion. Every wholesome activity of body, mind, and heart will be strengthened and enriched."

"THE SPLENDOUR OF LIFE," by Edward Corse Scott. Published by Rider & Co., 34, Paternoster Row, London, E.C.4. Price 7/6 net.

There is a refreshing quality about this book. It is written a chatty in a chatty way, though the general theme is the greatest one of all, for it deals with matters of universal import, of Life in its manual in the deals with matters of universal import, of Life in its manual in through of our its many aspects, and the Law of Life working through-of our

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What spirihuman welfare and destiny; in short, all things that naturally suggest to an enquiring and thoughtful mind. The points are

illustrated out of a wide and rich experience.

The writer is in love with life, as one might indeed infer from the very title itself; he has lived in the open, has meditated under the star-lit skies, and has travelled widely, and doubtless partly for this reason he has acquired a breadth and tolerance combined with a real profundity of thought, that is wholly admirable. We feel something of the great open spaces, and of the breath of Nature, and of the essential goodness in nature, and wisdom manifesting through, and with a certain vindication of what Nature is, and means.

Is Nature cruel? He challenges that conception. His conclusion is that recognisable cruelty is due to human interference

with the laws governing nature.

I have it yet to meet—outside the dominions of "Cruelty?

"In gold-seeking days it was my lot to penetrate many a wilderness, and for months at a stretch I have lived close to the cruel stepmother. And nowhere in all my wanderings have I seen

Nature cruel. But I have met many cruel men.

"The lion kills cleanly, not for sport, but for food. Nor does the tiger trifle with his prey; he is cunning, but not cruel. By nature no animal is cruel. The hawk swoops swiftly, and slays its victim at a stroke. The owl does not play with its food, and hunts only when it is hungry. . . .

"... Cruelty is not a term that can be applied by me to anything that is outside Man's province. On the contrary, Nature is extraordinarily merciful. Search the jungle, and you will find little suffering, and not one tear. Nor will you find there any disease. Only death will you find, and that comes very quickly. And Death, as we know, is Nature's cure for all suffering.

... Man will come in time to exonerate Nature of the crimes of which she has so long been ignorantly and unjustly accused and to regard her, not as an enemy to be overcome, but as a Mother who is wondrous wise."

"When one looks to Nature for wise instruction one sees about one, everywhere, expansion—and subsequent contraction, flowering—and a withering, a surging—and a receding, flow—and ebb, life—and death. Everywhere we see at work Love's twostroke engine. Nowhere can we find the stillness of death. Between the two motions there is a pause; and that is all.

"Everywhere do we see the same movement repeated. In Spring a sudden outflow of new life that agitates the sleeping earth. In Autumn an equally sudden indrawing that puts the earth sleep. Everything in Nature functions by this two-fold movement. The flower blooms; the petals fall. The tree shoots forth her new leaves: the leaves fell. her new leaves; the leaves fall. In human affairs we also see the same movement the same movement.

"As I know that Love is accountable for the outflow and the pansion, so I know that I expansion, so I know that Love is also accountable for the inflow and the contraction

flow and the contraction. "Moreover, as I see this two-fold action in all things physical must also anticipate it in all things physical I must also anticipate it in all things psychical.

. . . The soul is in Love's charge.

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"Through the uprising of the intellect man has become like a wayward youth upsetting everything in his path, till harmony is restored through the balancing of the more womanly qualities." It is with this note that the book ends.

"I see man becoming finer and more finished. Everywhere I see crude forms dying out, and being replaced by finer and more finished forms. If there is ugliness anywhere, I know it to be but something unfinished. If there be evil anywhere, I know it to be something out of place, or out of time, or something put to wrong use.

"... I look to Woman to lead Man-to instruct him in the eternal verities, point out to him the path to peace and happiness, and lead him back to God."

The writer, as a mining engineer, was at one time a prospector for gold, discriminating the genuine metal from what is known as fool's gold, realising indeed that "all that glitters is not gold." This book reveals him as a prospector for gold in a more won-derful way, a seeker and finder of "hid treasure"; rejoicing in the discovery of spiritual Truth which gives the answer to all human problems.

"THE FAITH OF THE FUTURE," by James Henry Tuckwell. Published by Methuen and Co. Ltd., London, price 5/- net. There is a feeling to-day towards a new catholicism, that is, a religion that is at once true and universal, which will meet and answer man's varied needs, be in alignment to his highest thought and in accord with his highest spiritual aspirations. It is reflected in this excellently written and carefully thought out treatise. The sub-title is "A short study in religious evolution." The outcome of this evolution is such a new catholicism. The book is divided into three parts. The first is "Religion of the Past: a retrospect," which chiefly traces the origin and development of Roman Catholicism. Roman Catholicism, and then of Anglo-Catholicism; the falling back upon authority rather than reason, where faith seems to be endangered by the latter. Where reason militates against faith, faith falls back upon the stronghold of authority. That perhaps was the obvious answer to the materialistic science of the nineteenth century. It was the strength of the catholic movement in England.

But to the more robust faith it was tenaciously felt that religion would stand even when it full-faced every intellectual problem. It was perhaps such a feeling that was back of certain modern religious or semi-religious movements, such as Spiritualism, its enquiry more or less in accordance with scientific methods, and those covered by the words "Mind-cure and New Thought," wherein at their best, the borderland is crossed between and also the expression tween psychology and true spirituality; and also the expression of great in their nature of great scientists who had religion too deep in their nature to surrender the same. Such physiological, psychological, and spiritual enquiry has led to the widening and extension of man's mental and spiritual horizon. This is considered in the second part of the spiritual horizon. part of the book, entitled "The faith of the future." The third section, which is "A critical estimate," takes up "Catholicism and

the Faith of the future," which, in contrast, is followed by "Unitarianism and the Faith of the future," the whole being summed

up in the third and concluding chapter.

"At the bottom of all religions is man's instinct of his relationship with the Infinite; and this will not be weakened, but on the contrary, will be made stronger and firmer from age to age, as the survey of the career of the race gives man wider and wider experience, and enables him more and more clearly to interpret his history, and see it as a consistent whole, under the rule of invariable law. Religion then is something above, or beyond any form in which it has yet appeared."

"Must there not be continuous change, an unending advance in the human ideal itself?" wrote F. W. H. Myers, "so that Faith must shift her standpoint from the brief Past to the endless Future, not so much caring to supply the lacunae of tradition as to intensify the conviction that there is still a higher life to work for, a holiness which may some day be reached by grace

and effort, as yet unknown.'

The weakness of Roman Catholicism is its irrationality or ultramontanism; its strength is its authority, and with it the doctrine of the Real Presence, the strengthening and refreshment of our souls by "the body and blood of Christ" in and through the

sacrament of the bread and wine.

The strength and weakness of Unitarianism is its theism and rationalism; it is ethical rather than mystical. "Rejecting the Trinity, the Incarnation, and the communication of the divine essence in the Eucharist, he (the unitarian) is left with only an

ethical revelation." "What the human soul craves for," asseverates the writer, "and what it will have at all costs is the divinity, very God of very God, within itself."

But there is a higher rationalism in which Life is regarded as One, and immanent everywhere, partly expressed in the old Platonism and Stoicism-partly also in the Vedanta, with its

doctrine of the Self, and its pantheism.

"We worship God in nature, and in the sayings and deeds of the best men," wrote James Adam, the distinguished Greek scholar, "we cherish a healthy contempt for theologians, falsely scholar, the letter of the lett so called, who mistake the earth for the pure gold, the letter for the spirit; and we believe it is nearly time for a new Gospel to be preached that the to be preached, that those who have been robbed of the priceless pearl of their faith may find it again, purified and glorified. Such

The faith of the future which the author foreshadows is in the direction of New Thought, where the best, those vital elements in the old are not least, the property of the cold are not least, the cold are not least, the cold are not least, the cold are not least of the cold are not least in the old, are not lost, but blended with the best of what is new with open gladeome with the best of what is new with open gladeome. with open gladsome vision to the future, combined with the higher pantheism, the realising of the immanent Presence of God, making glad the present in its truth and in its beauty.

"THE MASTER KEY OF THE UNIVERSE," by A E Rouledge. Published by Arthur H. Stockwell, Ltd., 29, Ludgate Hill, London, E.C.4 Price 2" Hill. London, E.C.4. Price 2/6 net. This is a series of eight stimulating addresses, the first of

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which gives the title to the book. It is written obviously by an eager and earnest student of life, who indeed is interested in all that concerns life, and finds good and glad meanings everywhere. The science that is to be will verify man's deepest and truest spiritual intuitions. We like this book very much. There is much that is very refreshing in it. Every now and then we come upon some arresting sentence.

"It is the privilege of all true thinkers to be reflecting centres

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of saving health among all nations."
"Thought is spiritual essence, and a word the thinnest form

of matter that can be used in this world."

"Man is the great wonder, the perpetual wonder, the perpetual

mystery and the perpetual surprise."

That God should deign to lift man to so high estate, was the adoring exclamation of one of the great mystics. The universe is immense, to our sense-vision, and science opens out to us illimitable fields beyond. But what of the power of thought? Wherever thought is, form appears. And are there bounds to thought? Thought, too, is original in man. It is limited truly. But when a spiritual transaction has taken place, and man has indeed made his return, and Spirit is expressing in him, with thought accordingly, are there limits then? Is not the universe

the limitless mirror of the eternal thought of God?

The very fact of life itself is wonderful; that our eyes open in wonder and look out into the universe, helpfling and adequate the universe, helpfling and adequate the universe. in wonder, and look out into the universe, beholding and adoring what we see, that too is wonderful; that they see and feel beauty, and also that with our hearing or through it we are perceptive of harmony; that in our heart there is the awakening of compassion and of deeper thought, these also are wonderful.

These thoughts suggest themselves as we peruse this little book.
But of that which takes place apart from our own volition, the very functioning of our own bodies. The universal machinery is in us, as well as without us.

"My heart keeps beating of its own accord . . . the circulation of my blood is done for me . . . the chief functioning of the mind is done for me. The Universe of objects is translated into ideas for me. I need not worry about it or mistrust it. Take no anxious thought—this mental laboratory can manage this task in splendid fashion, and does it for me free for my benefit, my profit,

"There is enough miracle in a mouse," cried Walt Whitman, to stagger sextillians of infidels."

"O. Man, take an inventory of your personal riches. How much is your eyesight worth? Your hearing, your hands, your feet? How eyesight worth? feet? How much is the proper, sane, working of your mind worth? Would you be willing to be turned into an imbecile or "Heap all the undred thousand pounds?"

"Heap all the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it could be the starry systems into one gigantic whole, it is the starry systems in th never think one thought of God or feel one emotion of love or appreciate the least of God's creations" . . . but man can love

"With courage and health you can face a dozen failures and though" set-backs, and yet start again to win through.'

"I like facts and sound foundations. The universe lies in the lap of truth. I am not afraid of it. God is not afraid of his own truth, and what God loves I love."

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#### EASE, IN LARGER LOAD.

Come, lose your sorrow in another's woe,
The darkest cloud will then reveal a rift;
And grief that from a burdened heart you lift,
Will leave a lighter load for you to know:
In wondrous ways, the stricken soul will show
Its power to render you a priceless gift.
Come, lose your sorrow in another's woe,
The darkest cloud will then reveal a rift.
While gentle hands a healing touch bestow,
Your thoughts will rise along diviner drift,
And borne on wings than fastest plane more swift,
Reach mount of bliss: then with the Heavens aglow.
Come, lose your sorrow in another's woe.

-FIRTH CROSSLEY.

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MILITAR DELICE VILLE

BY THE EDITOR.

"In Him was life; and the life was the light of men."

The life of the Logos, the Creative Source and Fount of all life, is the life which seeks to animate us. It is a life and energy to which, however, we are strangers, for the reason that we do not recognize it, or allow it to find expression in and through us. We live a separate life of weakness and frailty, because we do not live in unity with the Greater Life that seeks to fill us, and live through

In order that Life Itself should find its outlet through us we need to recognize it, and to invite it to energize us, and inspire us. We should think about this Greater Life that is within us, dwell upon this great and glorious fact, and contemplate it and meditate or reflect upon it. We should also endeavour to live in the consciousness of this Divine Life indwelling and possessing.

But, also, we must live our life to the utmost. In order to receive strength we must spend the strength that we have in service. If we do not use the talent given us, we are unprofitable servants. If we would be filled with the fulness of the Life of God, we must first empty ourselves; and this is possible only as we spend ourselves and are spent.

The urge of the Indwelling One calls us to more and more service. The urge is to leave all and follow Him. the Lord of Life. His voice it is that we obey when we do the thing that the flesh and the old nature likes not, but which intuition tells us is the thing that we ought to do. He that saveth (or withholdeth) his life, shall lose it: but he that loseth (or giveth in service) his life shall save it, or receive a Greater Life; "for there is that scattereth. and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Let us, therefore, live dangerously. Let us follow the Gleam. Let us live to the highest, follow the highest ideals, and do the thing that the Indwelling Spirit wants us to do. If we do this, then life and health and inward content and happiness become ours.

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### Divine Care.

By THE EDITOR.

It is not always easy to realize that the Invisible is the real, and the visible the unreal. The latter is real enough in this present consciousness, but the real Real, if one may use such a term, is behind the visible, and out of sight. The truth is not that we are poor creatures at the mercy of poverty, loss and the vicissitudes of life, and its disasters and dangers, but that we are spiritual beings hiving in a spiritual universe, governed by spiritual laws To the extent that we live in this consciousness we are preserved, protected and provided for. This is a stage of attainment which is reached as a result of practice and perseverance. We cannot become adepts in a day.

We need to think of ourselves as sons of the All Father, enjoying all the benefits and favours of princes, sharing in all the rich provision of the Father's love. We should meditate upon our happy state as sons of the One Who is the Source of all things, and Who is the Might and the Power of the Universe-Who is the omnipotent and only Power. We should attempt to realize this state of affairs and remain in it for some few minutes each day, feeling at the time all the joy of being perfectly cared for in the

Divine Love.

There is only one path in life, or course of action, that can be the right one for us. When we conform in this way to the guidance of the Spirit, or the promptings of the Higher Self, things have a tendency to go right with us, and we know by many signs that the blessing is with us. This is not favouritism from Heaven, for the harmon that we experience is due to the fact that we are travel ling the right path, doing the right work, and living harmony with the Divine idea of our life.

Carefulness cannot save us from the dangers and vicis situdes of life, but living in the consciousness of the Divine protection and care can do so, especially if we always followed and care can do so, especially if the always follow the Gleam, and respond to the urge of the God within, to live our life adventurously, responding to the calls of love and service, no matter where they may

lead.

By giving freely in means, service and love, we open belied even when the freely. We thus are sustained like helped even when times are difficult and lean. We are a tree planted by the waters. The drought cannot affect ut

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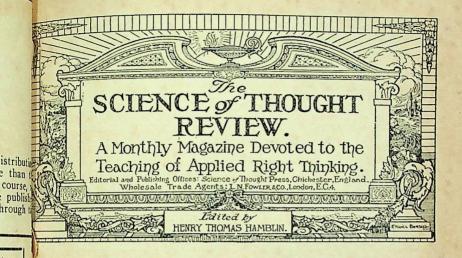
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VOL. X. FEBRUARY, 1931.

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## Editor's Monthly Notes.

#### A STREAM OF BLESSEDNESS.

Too long has mankind suffered from the belief that it is not only "born to trouble as the sparks fly upwards," but condemned to endure it, and that there is no way of escape. It is still a common belief amongst many of us, who profess to believe in God, that disharmony is inevitable. If we escape from certain evils, then we say we are "lucky." Too often, alas! our only belief, as far as this life goes, is not in God (a God who is of any practical use or help in this life), but in chance and luck. If we are lucky, well and good. If we are unlucky, then we must grin and bear it. Many of us do not believe that there is any practical help to be derived from prayer. We think that at its best, it is a beneficial exercise for the soul. In this modernistic age anyone who thinks differently is sneered at, by some, as a believer in magic. In other words, man is a victim of chance and luck, of the elements, and certain powers of destruction, of influences

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which may raise him up, or cast him down; but over now of these things has he any power; and as for God-well

He does not or cannot interfere.

It is true that so long as, and to the extent that, we hold these views, we must remain victims of fate, of chance, or luck, and of powers of evil and destruction If we exclude from our mind all belief in, and probability of, such things as liberty, mastery, power, dominion (no by the self, but that power and mastery that is expen enced by those who enter the liberty of the sons of God we must forever remain weak slaves and victims of fale or chance, or whatever it is that plagues and torment man. Even scientists, such as Sir James Jeans and others are coming round to the metaphysical idea that the world is not so much a thing external to ourselves, as it is something that is held in the mind. This is no new belief, for it has been accepted, in the past, by nearly a thinkers who, by processes of reasoning, discovered that the only thing of which they could be certain was consciousness. Without going so far as to accept such a be lief or reasoning, en bloc, we can at least see that if we refuse to hold, or are incapable of holding, any idea of life greater than that of man as a helpless creature, the prey of countless evils and misfortunes, then we mus continue to remain victims of fate and chance. If it not in the mind it cannot be in the life. If we do not in clude God, liberty, good, love, freedom, dominion over nature and circumstances, harmony and order, etc., our philosophy, if we do not include these within our mental grasp, then assuredly they can never appear our life and experience. If we do not believe in God in liberty and overcoming, we narrow our life and it possibilities down to those of a savage or a bullock. shut out of our mind, and consequently out of our like all the most glorious things in the universe. We shut of of our experience all the possibilities and potentialities god-hood. The object of possessing a mind such as many possesses, which is capable of limitless expansion, is the we should grow above the beasts, above the savage above the intellectual, to become god-men.

It is true that the greatest achievements of which are capable, are to love compassionately, to be faith and true, to be patient and steadfast, pure and noble But even these "fruits," which are of the heart rather

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faithf noble t rath than of the mind, have first to be included in the mind, before they can be brought into consciousness and welded into the character. But in addition to these "fruits of the spirit," it is necessary for us to enter into the truth about God, that He is a God of love, order, harmony, wholeness, beauty, and peace, otherwise we live lives that are full of anxiety and care instead of being care-free and full of joy. My point is this: That if we do not believe that greater things are possible, they must of necessity remain impossible in our experience; whereas, if we accept this larger truth about God and life, thus bringing it within the horizon of our thought and the boundaries of our mind, then greater and more glorious things become possible.

The first step, then, is to believe that greater things are possible, to believe that we are greater than we seem, that we are spiritual beings, living in a spiritual universe, governed by spiritual laws, and that all things are ours,

if we do but exercise faith.

First of all, then, we have to believe that God really is good, that life is good, that there is a friendliness in things, that a good and wise purpose is being worked out, or which seeks to find expression. This truth may be, and is, stated in a number of different ways: but it is always the same truth. It is generally stated as "all good comes from the Lord." This is a fundamental truth. At first we think that we can create our own good. We think that we can visualize it, and will it into manifestation. we succeed in doing this we find that such "good" only fleeting; for "Every plant which my heavenly Father hath not planted, shall be rooted up"; and, also, Except the Lord build the house, they labour in vain that build it." This beginning stage of conscious effort is necessary, and has its place in the scheme of things, but it is a stage that has to be left behind. It is only preliminary. Really, the first step is to acknowledge that all good comes from the Lord.

But what do we mean by "coming from the Lord"? First of all, what do we mean by the term "Lord"? By it I mean the One Creative Centre or Spiritual Source from Which all creation or manifestation springs. This, in its essence, is pure and perfect. God, the Source, is perfect, and can express only order and perfection. Perfect order and good can come only from the One Source

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of all order and good. "All things were made by him and without him there was not any thing made that we made." All that is real and perfect and good comes from the Divine One Source, and nothing else is permanent or real, or of God. Neither can good come from an other source, for there is only one Source, one God, on Good.

The first lesson, then, that we have to learn, is that a good comes from the Lord, the One Source and Foun tain of Good. It is not necessary to define what is mean by the term good, for we each know intuitively what good, and what is not good. We know that sin, such a lust, impurity, selfishness, hate, uncharitableness, un truthfulness, insincerity, unfaithfulness, living below ou ideals, fear, mistrust, is not good, but evil. We also know that disease, sickness, penury, disaster, disharmon, wretchedness, misery, care, anxiety, ugliness, disorder are evil and not of God, although He can bring good or of every experience. Intuition tells us that the Divin Idea concerning each one of us, and the world in general is perfect, and that this Idea is not merely a negative absence of evil, but a positive expression of love, truth order, beauty, wholeness-in other words, Heaven.

Heaven is where the Lord is, and where, consequently Divine Order is. When we are conscious of the Divine Presence we are in a state of Heavenly consciousness Actually, the Divine Idea is for ever perfectly expressed but we live in a lower consciousness (a form of separation consciousness), in which we fail either to live up to or privileges and possibilities, or to apprehend or appre

ciate the Divine beauty and order.

Divine Love and Wisdom are continually endeavours to lead us into the right way—the way of order, perking tion and harmony. But, man, being a free agent, can be forced or overruled, he must come to the Truth in own way, and of his own free-will. In the true Path Life is harmony, peace, beauty, order and infinite goverything comes to pass at the right time, and everything and everything is in his and its right place at the right time, and the whole works harmoniously in co-operation and co-ordination with one Supreme Will, which is not provided by Infinite Wisdom.

The disorders of life are due to our being out of harmonious Stream of Life and Blessedness, instead of

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it. Such disasters and disorders are not "sent to try us." but to guide us into the Path or Stream of true harmony and blessedness. I am indebted to the Rev. Charles A. Hall, F.R.M.S., for bringing to my notice certain quotations from Swedenborg which bear out what has just been said. Very generously Mr. Hall has given a lengthy review of A Venture of Faith in The New Church Herald of the December 27th, 1930, issue. In it we find this quotation from Swedenborg: "It should be known that the Divine Providence is universal, that is, in the veriest singular of all things; and that they are in the stream of Providence who put their trust in the Divine, and attribute all things to Him; and that those are not in the stream of Providence who trust themselves alone, and attribute all things to themselves. It should be known also. that so far as any one is in the stream of Providence, so far he is in a state of peace." Mr. Hall adds: "How moving, descriptive, and enlightening is that phrase, 'The stream of Providence'! It at once gives us the sense of a Power which carries us forward to happiness and peace. Nothing can really go wrong with us if we allow ourselves to be borne onward by that mighty and beneficent stream. If we are engaged in services that are fit channels for that stream, we need sense no lack, for a righteous and orderly use has the support of the Divine; indeed, it is God's work and must, in the nature of things, be provided for. If we feel we are engaged in activities that advance the kingdom of God, there is no call for us to ask for aid from any other source than the Divine. It is our wisdom to trust to the Divine and look to it as the Fountain of supply. If money is required for the furtherance of the use, we should look always to the Lord, and not to men, for, although the money will come through human agency, the hearts of the givers are touched by the Lord: the gifts are dictated from within.

What I have termed "a Stream of Blessedness," Swedenborg terms "The Stream of Providence." The meaning is identical. God is not the author of disorder and misery, but is a God of love, harmony, beauty and perfection. We enter into a state of blessedness, or into the Divine Providence, to the extent that we acknowledge that all good comes from the Lord, and then to depend upon the Divine, instead of upon ourselves, or upon human channels, or worldly methods. To the extent that

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we surrender to the Divine, do we bring the Divine order into our life; or, rather, are we brought into the Stream of

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Divine Providence or state of blessedness.

A few minutes ago I said that the first step is to ack. nowledge that all good comes from the Lord. We have seen that "good" is a heavenly state of affairs. Consequently, "good" can come only from Heaven, the presence of God, and the expression of the Divine Idea. But before proceeding farther, let me make yet another digression. Some readers may already be in revolt, and want to say: "Yes, but, what about discipline, what about chastening, what about being purified in the fires of affliction?" I am aware of all this, in fact, I have just read in Ecclesiasticus the following: "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright and constantly endure, and make not haste in time of trouble. Whatsoever is brought upon thee take cheerfully, and be patient when thou are changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity." But these quotations which are similar to many that might be quoted from the Bible merely go to prove my point. All the chastenings of life are due to the fact that we are not in the Stream of Blessedness. We attract them to ourselves and bring them into our life, through not living in harmony with the Divine. We do not heed the Heavenly impulses from within which would fain guide us into paths of peace and harmony. We still listen to the voice of desire, still follow the impulses of self, still live in a state of spiritual lethargy, instead of braving the mountain passes of spiritual attainment. The inevitable result of all this is suffering. Owing, however, to the working of a beneficent law—the operation of Divine love and wis dom—the effect of our wrong thinking and acting is that what is brought to us, is not punishment, but remedia experience. Thus it is that one of the secrets of the true art of living is to meet all life's experience with co-operation and is a contract of the secrets of tion, and in a flexible and adaptable manner.

But all such suffering and experience would not be necessary if (a) we were already perfect and all-wise. of (b) if we always followed the impulses of the Divine within us to live our life are all it level

within us, to live our life on a higher level.

We put ourselves, then, in the stream of the Divine Blessedness or Providence, partly through acknowledging

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that all good comes from the Spirit, from the One Central Source, and not from ourselves, or our own efforts: and partly through depending upon the Divine Source instead of upon our own efforts, wisdom, or subtlety. But, so I have found, it is necessary that this acknowledgment that all good, all wisdom, and all deliverance, etc., come from God should not remain merely an intellectual assent. or belief. It is true that we must first start with belief. but this must pass on to a state of knowing, or realiza-"First within, then without: tion through experience. first in the unseen, then in the seen." First, we learn a truth about life, like a child learning a lesson at school: but next we have to reach a stage of actual knowing through experience. It is a matter of attainment. who remain in a state of mere belief can never enter into freedom, or live a wider and more spacious life. But those who pass on to a state of real knowing, attain to a wider consciousness, in which they are free, to the extent that they live in a state of realization, the limitations which restrict man, and which keep him bound, a helpless victim, to the wheel of painful experience. Here, as in all spiritual truths, we have a subtle paradox. It is through choosing the difficult path that we find ourselves in a state of freedom: it is through choosing the easy path that we find life increasingly difficult. If we seek the personal happiness of the selfhood we never find it: if we follow the painful path of duty and high achievement we find rest to our soul, and joy which transcends mere happiness, even as the mountain towers above the plain.

Most readers will want to know if suffering may legitimately be avoided. Some may have discovered that through an attitude of the mind and will suffering can to a large extent be either accepted or refused. Experience has taught me that it is wise to accept all life's experiences and meet them in a spirit of co-operation. It is through being in mental conflict with them that many evils arise. Thus we have yet another paradox, which is that if we accept life's experiences, thus accepting anything that life may bring, we not only rise above fear and apprehension, because we accept that which we have feared, but we also avoid the suffering that conflict and strain, due to opposition, cause. All this is somewhat subtle and difficult to understand, but through experience

and through meditation, being helped and instructed by the Spirit, we enter into an inner understanding of this great truth. Swedenborg truly says: "To those who are in perception it is granted by the Lord to know good and truth by an interior way." It is through spiritual perception that we are able to understand in an interior way these great truths which are a complete enigma to the finest intellects.

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The object of life is simply to prepare us for higher service, to make us ready for the sublime revelation that is waiting for us, and to build us up so that we can bear the responsibility that the revelation entails. We can meet all this with co-operation, willingness and self-discipline; or we can wait for painful experience to drive us into the Path; or we can oppose life's experiences, and thus cause

further and quite unnecessary suffering.

If the object of life is to prepare us for godhood (or Sons-of-God-hood)-and no one can read the Bible understandingly without coming to this conclusion-then there is one Royal Road which most people can follow, and this is Meditation. We become changed into the likeness of that which we contemplate. If we meditate upon God. and upon the qualities which we attribute to Him, which are the highest qualities of character that we can imagine, then gradually these same qualities become built up in us. Concurrently, the evils in our nature and selfhood die and pass away. Through contemplating the Divine, we become changed into the nature of the Divine. This is the positive way of destroying all sin, weakness, and imperfection. It is due to nothing that we can do our selves. It is the work of the Spirit. All that we have to do is to contemplate; but this, however, is an accomplishment that is the result of much practice and patient per sistence and perseverance.

When we contemplate we do not have any desire in our heart for anything except to know God and be changed into His likeness. We have no thought about avoiding experience or suffering; therefore, there is no conflict—no conflict between ourselves and the leading of the Spirit: no conflict between ourselves and life's experience: no conflict between a thought that God is love and a thought that God is one who sends suffering conflict ceases, and we rest in the Divine Presence, willing to receive all that life can give us, knowing that whatever

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it is, it must be good; and that through "trusting the current that knows the way," we are carried along on a Stream of Blessedness to our highest good.

During such times of quiet contemplation of the Divine. instead of the fears that afflict the selfhood or finite personality, come glorious revelations of blessing and love and care. As Edward Carpenter wrote: "All the Divine

forces hasten to minister to our eternal joy."

We become blissfully conscious of a state of blessedness, of ministering angels, of being led harmoniously in paths of peace and eternal joy. We then know that all is well, and that in our experience the best is yet to be.

#### THE GLEAM.

I am coming, Loving Father, I am coming home to Thee; Long my soul has been in bondage, And rejoices now 'tis free; I have turned my back on seeming, Now I see my lodestar gleaming, O'er the Living Waters streaming, To the great uncharted sea.

I am coming, Loving Father, I am coming home to Thee; I have done with questions, schemings, Done with world revelry; In my soul there's rapture ringing, I can hear the angels singing, And I know that they are bringing, Thine own Holy Grail to me.

I am coming, Loving Father, I am coming home to Thee; Oh, I know that Thou art waiting With Thine arms wide for me; And I know Thine eyes are glowing, With the very joy of knowing, While I'm coming I am sowing For the harvest yet to be.

JOHN ROEBUCK.

## Monthly Notices.

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Some friends in Weston-super-Mare have started a Healthy Life and Progressive Thought Centre known as The Society of the Olive Branch. The work is to be carried out at 28, The Boulevard, Weston-super-Mare. There is to be a Vegetarian Café and Luncheon Room, and a Lecture Room, and probably a Reading Room and Library. It is hoped that it will be a Centre for Thinkers and Earnest Workers, and the Headquarters of Leading Humanitarian and Educational Associations. It is not to be a Commercial or Profit-making venture. Its object will be to render service. The Honorary Secretary is Miss D. Arbuthnot, to whom all communications should be addressed, at the address given above.

#### MINNA BLUEBIRD'S NEW BOOK.

Minna Bluebird's new book is entitled "Little Life Lessons and Meditation Prayers for Kingdom Students, being No. 2 of the Bluebird Feather Series. Price 2/- net Published by the author, Margaret Cox, at The Bluebird Office, Lillington, Leamington Spa, England, and also ob-

tainable from this Office for 2/1, post free.

I sincerely hope that this book, for which I have written a Foreword, will have a large circulation, because it will help many who desire help in that mysterious and wonder ful adventure that we call Life. There are many people who cannot study deep and learned treatises or they may not have the time or opportunity to consult great tomes of learning, such will find in this slender little volume condensed practical commonsense information about the way of life, and how to meet life and its experiences in the best possible way, so that they can become truly successful in life. By the term "truly successful" I mean that at the end of life one can look back upon one course and be glad that one has lived and that one has been a conqueror in the strife.

Many do not realize that in order to be a conqueror life one has to be constantly alive and constantly wrest ling, and searching, and seeking, and climbing. Spiritual life demands the highest possible Spiritual

mental activity. There is no room for sloth, there is no time for slumber. This little book will help those who are determined to reach a state of attainment, instead of allowing the blessed opportunities to slip by.

#### BROTHER JOHN.

Will the friend who so very kindly sent me a copy of "Brother John," by Vida D. Scudden, please accept my grateful thanks?

I wish to thank all the friends who so kindly sent me Christmas and New Year cards. It was not possible to acknowledge them all, and so I herewith make abject apologies for not replying in all cases. Will friends please note that I appreciate these friendly tokens very much indeed, and much regret that it is not possible for me to do what I would like to do, which is, to write a personal letter to each one. The spirit is willing, but the "time machine" is weak.

## LECTURES BY THE REV. CHARLES A. HALL, F.R.M.S.

Mrs. Heard, the Honorary Secretary of the I.N.T.A., informs me that Mr. Hall is continuing his Lectures during February. The dates and titles are as follows:—

4th February.—Immortality and the After Life.

11th February.—The Meaning of Existence. 18th February.—The Essence of Christianity. 25th February.—The New Spiritual Order.

The Lectures will be delivered at the rooms of the International New Thought Alliance, 94, Lancaster Gate, London, W.2, and they will take place at 3 o'clock in the afternoon. Those who can be present at this time of the day are warmly invited. As the lawyers say, "they will learn something to their advantage" through attending the Lectures.

### VISIT OF RICHARD WHITWELL TO LONDON.

It has been arranged for Richard Whitwell to speak at

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the Rooms of the I.N.T.A., 94, Lancaster Gate, London W.2, as follows:—

Sunday, March 8th, at 7 p.m.

Subject: From Defeat to Victory

Tuesday, March 10th, at 3 p.m.

Subject: Spiritual Foundations

Also, Monday, March 9th, at 8 p.m.

Subject: Our True Success.

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The last-named Meeting will be held under the auspices of the Divine Science Fellowship, but will take place at the same address.

### LUNCH-TIME ADDRESSES

By The Rev. Charles A. Hall, F.R.M.S.

Mr. Hall is giving a series of short addresses on "Religion for To-day" at the Swedenborg Hall, Barter Street, Hart Street, London, WC.1. The address is from 1.10 p.m. to 1.30 p.m., after which questions are asked for which Mr. Hall then answers. The hall in which the addresses are given is in itself a delight, beautifully decorated, the floor carpeted and the walls hung with portraits in oils. It is good just to sit there restfully in the middle of a busy day.

February 4th.—The Sacramental Life. February 11th.—Youth's Breakaway. February 18th.—Divine Healing.

### WORTHING MEETINGS.

Mr. Richard Whitwell has been asked to give a serie of addresses on "The Lord's Prayer." These will be seven in number, and the first two are announced a under. The Meetings will be held at 3 p.m. at The Odd fellows' Hall, Clifton Road, Worthing. This is only fix minutes' walk from the station, and is on the No. 6 by route.

First two of the series of seven addresses on The Lord's Prayer:

February 11th.—The One Life. Speaker, Whitwell.

February 25th.—Present Reality. Speaker, Whitwell

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## Love-More Wonderful.

By RICHARD WHITWELL.

"If with open ear we hear (Howe'er life's aspect may appear) Or with open eye we see (Whatever hints the contrary), A melody of music rare Streams through all things everywhere, And Love—wonderful and true—Shineth golden all things through.

Little child with open eyes, Thou dost dwell in Paradise, And thine open ears do hear Heavenly music everywhere.

Love, where is it truly, and Truth and Peace and Health, that register the intimacy 'twixt our soul and the larger life? How may we find that which is everywhere? How may we realise that without which we could not be?

Love is Light, Light of which is born the wonder of creation: worlds on worlds.

There is no pause in the eternal song, no break in Love's vast harmony."

—The Cloud and the Fire,\* pp. 27-29.

"God is Love" bursts like a paean of praise from the heart of the Gospels. In these three little words the Apostle epitomised all they contain. That God is Love is behind every word of the revealing message. It is man's supreme realisation.

It comes to us from the summit of religious experience, where the utter truth in man reflected the utter truth of God

The oneness and allness of God is a foundational conception, to which Science is bringing her own inevitable

\*The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press, Bosham, Chichester.

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testimony. From this grand premise man has made the necessary deduction that God is Good. It could not be otherwise. Were it so, God would be divided against Himself. "A house divided against itself cannot stand, said Jesus. The very word, "God," springs from a root meaning good.

If God is Good, and God is All; then All is good, and

its meaning good.

Everywhere the waters of Life are flowing, maintaining all things in their balance and equipoise. Where there is appearance of evil, with its void, remove the impediment, and the waters will infill to their level. If there is experience of ill, there must be good at hand, ready and urgent to requite the same. We may not understand the detail, but the larger meaning will prove, and must prove

good.

"I saw full surely," wrote the Lady Julian, of Norwich, "that He changeth never His Purpose in no manner of thing, nor never shall, without end. For there was no thing unknown to Him in His rightful ordinance from without beginning. And therefore all-thing was set in order ere anything was made, as it should stand without end; and no manner of thing shall fail of that point. For He made all things in fulness, of goodness, and therefore the blessed Trinity is ever full pleased in all His works.

And all this He shewed full lovingly, signifying thus: See! I am God; I am in all-thing; I do all-thing; I nevel lift mine hands off my works, nor ever shall, without end look, I lead all-thing to the end I ordained it to from without beginning, by the same Might, Wisdom, and Low whereby I made it. How should anything be amiss?

If God is Good then all is well. For it follows also that God is Law, the Law of Righteousness, which works out in every way rightly and truly, salving evil, and main

taining good.

But if God is Love, how much more wonderful. It means that He is present for ever and ever in all His works. We think of Him as Intelligence or Wisdom in supreme degree, whose thought reaches out from infinite to infinite beyond finite conception; this, too, a very necessity the grandeur of Life. Where there is thought there form, and thought soars beyond that, and ever beyond Man's thought, too, the awakened imagination, is also

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child of the Infinite. But more than this, we may realise God as infinite, in terms of Life rather than of form, and in terms of Love.

in terms of Love.

Love and Wisdom are complementary in the Life of God, even as thought and feeling in our human life are complementary. They are the twain expressions of the

complementary. They are the twain expressions of the Heart and Mind of God. And both have the quality of the Infinite, beyond what our heart may feel, beyond what

our mind may know.

As the works of Wisdom spread outward, infinitely, answering the creative thought of God, so Love expresses the Heart divine in the deeps beyond deeps of being. Because of the one, there is no limit to the Universe of Being; because of the other, God is present, not in part, but in wholeness and completeness, in all His works. His Temple is everywhere, wrought in the artistry of Truth, and chiselled by His Word; and His Presence fills the Temple. The Universe is God's Temple, yet creation in every part repeats the same, and there, too, God is present, in the wholeness of His Truth, in His Allness. God is infinite in Spirit, in a quality, superior to space. Space is never ample to wholly express His Word; but Creation pursues its way from infinite to infinite. The Whole, in being is everywhere as at a point, the live Centre, from whence the glory streams, and Its word, ever-present, is I Am!" In the midst, that is everywhere, is speaking I Am," in all and through all. It is a present Consciousness penetrating all, and encompassing all.

That quality is Love; God's nature, God's being. It is the ineffable infinite, having naught to do with space at all. And it is of this that man is *child*. In space he is lost, but of the *quality* he is child, and articulate. He is able to repeat the works of the Creator. Swift as the universe journeys, his thought is swifter. Through imagination he can traverse all its ways; and he can embrace

all by that same power.

All is the outworking from the live Centre, that is God; the ineffable infinite so expressing. Everywhere is it active and dynamic, the very point of the pencil of creation. The Spirit works with perfect craftsmanship in the little as in the great, as if God were present there, and only there, exercising infinite patience and infinite care, and infinite truth. It means, too, that the Love is there, and Love is that which makes oneness everywhere. The

quality of the Infinite implies Its presence everywhere At the point there is the wholeness, in Its quality. We if I come to the old amazing dogma, and catch something of its meaning here, of the Father, Son, and Holy Spin Three Persons, yet One and Inseparable. Perhaps there is enshrined in it the doctrine of the Divine presentness, and timelessness, and truth. As in the beginning, even so at this very moment, and for ever and ever.

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The quality is the core of all that lives; the quality of good, the quality of God; the Love that has infinite depth It is the being, and its realising, connecting the member with the Heart. The beating of that Heart is present there, and wherever there is Life, and Love, and Truth Love is the inner content that maintains the Universe in its oneness. Through arteries, veins, and capillaries it flows, in perpetual renewal. So the Life of God, its expressing, keeps fresh and sweet as on the first morning

The sons of God still shout for joy!

Our dear humanity has been hidden away, as in a def of rock, that we may see God passing by, and absorb the lesson of humility. The insignificance of our earth, the insignificance of our life against the encompassing life nite; is not the meaning that man may realise his nothing ness, be void of spiritual pride, that he may become open to, and redeemed by, the allness and oneness of God What is the Infinite? At every place It is present. And the infinite in quality, the wholeness, the ineffable, pre sent too! And to the heart made pure God reveals!

That quality, that love repeats itself in our human life But the love that we know breaks against limits continue ally. We journey through ways of love mid sunshine and shower, through testing and difficulty, unto wider and richer meaning, and greater realisation. By our outgon thought, and our inner love-realising of the same, we

spiritually repeat the way and work of God. Oh how wonderful to think, to feel, to realise that the live core is in us, and with us, Immanuel! through our nothingness—the realising that in our separation and tion and egoism we are in truth just nothing at all door is made open for the entry of the Divine One

our heart's temple.

The light from the shining core of our being is the wo

of truth blessing our life.

"O thou lord of all heavens, where would be thy love if I were not?

Thou hast taken me as thy partner of all this wealth. In my heart is the endless play of thy delight. In my life thy will is ever taking shape."

—TAGORE.

That light becomes the light of our seeing. By it—no longer in the bondage and restriction of egoism—instead of that narrow visioning, we look deeply into Truth. That word is shaping in us, which is authentic to the Word that is everywhere. The "I Am" of the Universe is originally uttered from the spiritual ground of our own nature. By reason thereof is that possibility of perfection which Jesus expressed when he said, "Be ye perfect as your Father in Heaven is perfect."

In other words the spiritual universe is reflected in man, and he is meant to reveal the same by living the life of the Spirit. Let him be still, from all that is of the self-hood—let him draw nigh in wonder and adoration—let him bend in obedience and in humility—for that the Trinity, which is the meaning of the All, is the meaning also in him, God becoming incarnate, the divine Life re-

vealing in him.

Our spiritual food and drink is our partaking of this essential life, the quality, the Love, for it has regenerative power. It expresses in the realisation of the Divine and only—that God is, and God only—whose Being, which is Love, is our live core—and in the activity of the Spirit and its quality, ever inseparable from its wonderful Source—and this is our life, in Truth.

It is the substance, and not the shadow.

There are two possibilities, our life in God, or the life of self. The one is the substance, the other the shadow. "Ye cannot serve God and self-desire (mammon)," said Jesus. It may be that some think they can, but the inte-

rior content is missing.

The answer to every human need is the uncovering of the Spirit, the release of the quality of God, the life of Love in our human affairs, and our relationship to one another. In Its expressing it affirms our oneness with the greater Life, and our oneness or fellowship with one another. But how may we articulate what has to be felt to be understood? It is the living water upspringing in the heart; it is Love more wonderful than words. It is

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no sentimentality; it is robust, and belongs to freedon and the open air, and to truth. Its coming is man's to un naissance.

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Wisdom and Love journey hand in hand.

Love demands the response of love. Otherwise it cannot be known. Though everywhere, it is as power un tapped; in the field of human consciousness it is unknown till man makes connection. God is "a jealous God." Nhalf loyalty will suffice. Love cannot respond till low awake. Love is loyalty, is worship, as with heart and mind and strength.

The whole surrender of the self is needful, if Life is to reveal in its truth, in its wonder, in its victory. Life demands all in order to give all. God is Love, and man in truth is love, likewise. The Infinite knocks at the door of the finite, and the finite, which is man, through surrender.

forever loses its finitude.

The point of man's surrender is the Cross; it is also the point of God's revealing. It is, mystically, the cancellation of the illusory life of the selfhood. To this ultimate experience we journey, 'bearing our cross.'

"We cannot escape the Cross, even if we try to." sat A'Kempis. But, he adds, "if thou bear it cheerfully, will bear thee, and lead thee to the desired end."

This indeed is our walking in faith, our perception of Truth, our vision of God; His Love unfolding through or

experience.

"If we lived an uninterrupted life of faith we should be in continual communion with God, we should speak with Him face to face. Just as the air transmits our word and thoughts, so would all that we are called to do as suffer transmit to us the words and thoughts of God; a that came to us would be but the embodiment of the word; it would be exteriorly manifested in all things; we should find everything holy and profitable. The glory God makes this the state of the blessed in heaven, and faith would make it ours on earth; there would be on the difference of means.

Faith is God's interpreter. Without its enlightenme we understand nothing of the language of created thing. It is a writing in cipher, in which we see naught but fusion. It is a burning bush from the midst of which little expect to hear God's voice. But faith reveals to as to Moses the fire of divine Love burning in the midst.

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eedon of the bush. It gives the key to the ciphers, and discovers to us in the midst of the confusion the wonders of the divine wisdom. Faith gives to the whole earth a heavenly aspect; faith transports, enraptures the heart, and raises it above the things of this earth to converse with the blessed. . . . By it all things are made divine. It lifts the veil from created things and reveals the eternal truth."

### PASSING THOUGHTS.

A glimmer as sunset fades A ripple of foam on the wave, A note in the bird's glad song, A whisper borne on the breeze, A thought that cannot be held Or caught and imprisoned in words, But is true and real As God is true And yet evades us our whole life through. Will we find it I wonder in death?

In death! And then, what is death? A candle blown out with a breath Of the wind, As it sighs in the night, Or a passing from darkness to light? Where all that we missed here is found: Truth, Beauty, and Wisdom profound, And the Soul, wide awake at last, Laughs low at the tears that are past. Foolish tears, For things that were vain.

Vain all the striving and strain. The desires, False desires for the things of a day, While around and above The God of all love, The God of all wisdom Reigns.

A. A.

# The High Road to Heaven.

By Charles K. Hamilton.

The direct road to God-consciousness, which Consciousness reveals Heaven as the present inheritance and environment of the children of God, is to be found in the New Testament. It is—that we must love God with our entire being; and our fellows as ourself.

The apostle John points out that he that loveth (in the true sense) is born of God and knoweth God, and since it is this knowing, or realising of the presence of God, that reveals Heaven, such spiritual realisation is the goal that

we seek.

What is this quality, or essence, Love, upon which so much depends? An intellectual definition is of small value, for the intellect, of itself, wots not of heavenly things. Rather the need is for a heart, or spiritual, definition, given from living a life consecrated to serving God and all Creation. For the law of Heaven is service—no wearisome thing, but a precious and continual joy—Heaven being constituted on the basis of all things giving themselves in willing, loving service continually unto all seeking ever to bless. Serving (not servitude) is as natural as breathing, to the heavenly-minded: service (love in action) being the foundation law of the Universe. And we are limited on all hands when we disobey this law of active, loving co-operation without thought of personal good resulting therefrom.

It is selfish thought that makes Heaven earth to us, leads to a reversal of true values, and our senses register a false world in which Beauty and Truth are absent. Where self is, Love is not: and the true Ruler (Love being absent from consciousness, we see ourselves as mortals dwelling in a sphere we name "Earth," conscious of time and space limitations, and having no last ing joy or peace. Instead of dwelling in Unity, or one ness with God, we think of ourselves as so many different and entirely separate organisms, our interests apart from those of our fellows, and our interests of first importance. But in Target (1)

But, in Truth (the heavenly consciousness) it is not so God (One Life) is not in separate parts in the Universe. Separateness is an illusion of which we are consciousness.

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because we are not functioning truly: our unlovingness making us aware of the untruth. There is One Life; and in It no selfishness or unlovingness.

While dwelling in an entirely separative consciousness we are not greatly concerned about the welfare of our fellows; we think mostly of ourselves and our needs, and as far as we are concerned, the rest of Creation can fend for itself—or do without. This attitude violates the law of Love, which is the law of God and the Universe, and so, to us, Heaven is hidden—as if it did not exist—an abstraction instead of a definite present realisation.

To love God with our whole being (in relation to our return to the heavenly, or true consciousness) means to give ourself entirely to Him in every aspect of our life—in motive, thought, word, and action—a total consecration. It is the saying of "Thy will be done," and the liv-

ing it to the full in our life, whatever the cost.

To love one's fellows as oneself follows naturally to

the one who keeps the first injunction.

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If we feel unable to give our all to God it is well to keep fully the second commandment and in all our ways seek to serve our fellows in the spirit of helpfulness and goodwill. If we do this and at the same time keep looking inwardly to God, then more strength and understanding come to us, and our unfoldment proceeds apace.

To love aright then, places one on the highroad to Heaven, which means spiritual realisation of oneness with

God and all creation, seen and unseen.

Heaven exists already. It is not some outward condition to come about through the moral upliftment of those who are in authority on the earth plane, but an already existent state, to be realised in consciousness, when there

is nothing to mar or hide it in us.

Time and space are limitations cognized by those dwelling outwith Unity, or divine consciousness, but to dwell in oneness with God is to realise that there is no end and no beginning; that everything is present everywhere in fulness always; that truly there is only God—nothing else has eternal being. It is to realise that the entire Universe is the inheritance of each son of God, and the more so because, as Thomas Treherne writes, there are men in it who are every one sole heirs as well. Here is what has been termed 'the mystery of the One and the many.'

<sup>&</sup>quot;O son of man know you not that truly you are a

son of God—more you are the son of God—there is but one—One Universal. The trees grow for you—the flowers bloom for you—your voice (in Him) echoes in every sound of the Universe."

All true things are to the glory of God—and they are the Glory. This we comprehend to the extent that we are given to God. He who gives everything to God, seeking above all things to know the divine Will and obeying It when the leading comes, no matter how difficult it may be, and how much self-denial it calls for, reaches finally to the place of utter selflessness, and Glory reveals. He has lost his life (the self which strives for personal glory and caring little what happens to the rest of the Universe so long as there is personal satisfaction) and One Life resumes. God has found His own!

Let us in all our ways be very gentle one with another, for if we saw truly, we should see God in our brother, and likewise in the whole of Creation. To be loving at all times leads us to the realisation that Love, in action, is the law to which all things willingly respond. We see evidence of this wherever we go: animals respond readily to our loving words—so do our sweet companions, the flowers

our own body-temples, likewise.

As we seek to fulfil this law of Love we will contact many experiences which in the outward sense are bitter and unjust. We should rejoice when these times computed upon us, for it is a sign that God is present; and as we meet the experiences non-resistingly, a work is accomplished in us necessary to our unfoldment from the self hood (the separative consciousness with its outworkings sense-deception) into godhood, and our true inheritance.

The barrier which stands between us and the realisation of the presentness of Heaven is termed the selfhood; and having turned our faces Heavenward by obeying the junction to seek God first and consider our fellows we fare of equal importance to our own, there is commence the dissolution of this false self which hides the Life from our consciousness.

Now, perhaps we have considered ourselves of importance in the world—the business world, the social woll the athletic world, or any sphere of our activities: alas! such ideas of importance belong to this false so or selfhood, and must be got rid of. And, we dwell the selfhood of the se

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in the selfhood have not the wisdom to understand why this self has to be dissolved, nor how it is to be dissolved, but later in our unfoldment we look back upon the experiences we were led through, understanding them as an

Because self has to be dethroned it is necessary that we should pass through such experiences as will accomplish the dethronement, and there is much darkness and bitterness felt by the pilgrim while this tearing down process goes on. This is the "take up thy Cross and follow Me" (the Universal Christ that is the true being of all) of Jesus. It implies that we should be true to our highest intuition, or divine leading, as it comes to our consciousness, no matter how difficult and seemingly impossible it appear so to do. To be utterly sincere, loving and forgiving to those through whom our hurt comes, is the quick path through this "Valley of the Shadow," and if we adopt such attitude and live it, then we come through the cleansing process in the shortest possible period. There are times when we will think that all is lost-for how dark the darkness can be is known only to those who have passed through it-but such darkness is absolutely necessary, for in no other way can self be dissolved.

Pride has no place in Heaven, and it must leave us if we are to dwell therein. Ideas worldly—of success—of becoming "a big man," are a delusion of the senses: for no matter how big we become in a worldly sense (owning millions, titles, etc.), we are beggars compared to what we are in Truth (when we realise Truth)—conscious of God and Heaven—crowned with the Universe—in Christ,

everything.

So, beloved ones, let us take up the Cross of denialof effacement of everything in us that does not measure to the standard of Heaven—perfect love. God requires that we be willing to become heavenly-minded—and if we are, then all is well. Thereafter we have to follow as He leads, our part the becoming as little children, accepting His leading without question, as we receive it, our one thought to obey, stopping not to think what the result will be, nor what the world will think of us. Remember this—that what the world thinks is what self thinks—the two are synonymous; so you who are putting off self will receive the resistance of the world. You may be scorned but to you are a fool, a madman, an unpractical dreamer. but fear not, beloved!—the world cannot hold you back—

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it is really helping you on all the time, though the reverse may seem to be the case. It is necessary for you to be brought low so that pride may leave you: for if you are to enter Truth-Life Universal-you must be fit to rule your kingdom; this meaning that you must become totally selfless, or devoid of all that is not of a heavenly nature. Thus, all our hardships are blessings in disguise, because it is these experiences that, if met non-resistingly, melt away the proud, self-satisfied but ignorant nature, which manifests in a body of similar qualities and keeps us chained to Earth—the consciousness of imperfection, ugliness, sin, fear, and all the false brood that self imagines real and enduring.

The High Road to Heaven, then, is no broad way of ease, self-seeking, or outward changing of conditions: but a path of self-sacrifice and willingness to surrender everything in us that does not measure to God's standard. It leads through the vale of sorrow: for we must part company with those dear to us who are unwilling to follow the Gleam as we do. It becomes a very narrow path through the dark valley of self-surrender-one only may pass at a time, though we may perceive others, some ahead, some behind us on the way-Heaven being en tered in single file. No man may tell you when you will enter in: but we progress steadily while true to the highest knowledge we have: sincerity, humility, and love, being the essential factors. Finally the path broadens out, be coming wide as the Universe—we enter our inheritance, the Universal Consciousness-and lo! we are in Heaven

Mark well, dear ones, that the darkness we experience on the upward path is a rich blessing—for it does awal with all that keeps us from the Light, bringing out the real qualities of our nature, revealing true greatness. be beautiful in thought and body is to be divinely natural and words may not tell how exquisitely lovely the children of God are when self has no part in them. It is One

Beauty: the Glory.

So, if you centre all your love on the things of Spirit and desire only Its coming, you will hail with joy and darkness trial darkness, trial, sorrow or pain that will hasten the coming

If you have an old house, and desire a new one where that one stands, you must expect the old one to be removed. And if moved. And if you love every room in the old house (self) and have come (self) and have connected your life with them, you

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visio law achi up , ober suffer to the extent that you love what is being torn away and destroyed. But if you centre all your love on the new house which is to be, and desire only it, then you will rejoice at each removal made.

"Then take courage and do not try to dispel the darkness or remove the difficulties, but rest in them, and know by Faith that all is well, and the evidence will follow the

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"I (your true Self) know all you are, and all you do. All your thoughts are open to Me. I never leave you. I hear your desires, but do not gratify them, because I know what is best for your unfoldment, and you do not. You condemn Me and My way, and call it evil and wrong. You and I are destined to be One forever and it is worth while that we eliminate all that produces discord between us."

—Spirit Fruit and Voice (Vol. 2): JACOB BEILHART.

"How many there are, who, having possessions, yet dwell in continual fear of poverty. Others there are, who, having little, yet desire much. They see the symbol, but

known not the reality.

"But there are those who hold no possessions, and yet enjoy a divine sufficiency! They regard nothing as their own . . . they are glad and free, content to be where they find themselves from time to time, serving and doing good, eager to do with all their heart the work that lies before. They receive freely of the Good, but they also give of their own good without stint. . . . Love shines in their way; Peace breathes through their actions; Truth speaks through their words. They carry a holy signature.

Breathes, through all, the holy Word
Of the presence of the Lord!
Take thou gladly what Life brings—
So commune with heavenly things."
—The Cloud and the Fire (RICHARD WHITWELL).

Outward achievement is always preceded by interior vision. First in the unseen, then in the seen, this is the law of creation. It does not matter whether the desired achievement is the building of a giant dam, or tidying up of the home: the law is the same, and has to be obeyed."

H. T. HAMBLIN in The Fundamentals of True Success.

# The Living Decalogue.

By HENRY VICTOR MORGAN. Editor of The Master Christian.

Tenth in a Series on The Ten Commandments in the Light of Modern Thought.

"Thou shalt not covet."—Ex. 20, 17.

"But covet earnestly the best gifts."—I Cor. 12, 31.

It seems fitting that the Mosaic Decalogue should close with a warning against the subtlest and most devastating of all negative influences. In fact, we may call that form of covetousness which functions for personal ends and selfish gain, the fruitful cause of all our woes. Its fruits are envy, hatred, jealousy, lack of ease, lust, murder and war. It arises from the feeling that God has special favourites and that there is something in the universe that is not already ours.

It is long before we discover how rich we are and realise that "envy is ignorance." As our spiritual horizon broadens and we see ourselves in the light of the Spirit and accept Paul's saying: "All things are yours," we rise above the mists of sense and claim our inheritance in the Totality of Good. Says one whose soul has seen "I know the Golden Rule of Prosperity in the Christian water when the control of the same and the

System, and I perceive its spirit—that all things are mine. Verily it is a long journey from sense to soul. We have lived so long in separateness it seems hard to perceive the underlying unity. We are lost in the wilderness of things. To the average Christian the great words of Jesus: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added," fall upon unheeding, if not unbelieving, ears. It is so easy to accept the world's low estimate and believe that the possession of great wealth brings happiness, that we naturally envy those whose separate possessions loom large on the horizon.

Someone has said, "Man's meanness is an indication of his greatness." If it is, there are many indications his greatness! And yet I have no doubt the saying has it the background of truth. The poet Service in one of his fancies tells that an artist portrayed a woman of the

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street, put a child to her breast, and painted her as if "the worst had been the best"; the result being that the picture now hangs in one of the churches and is looked upon as the Mother of God!"

"If the worst had been the best." The apostle Paul sees covetousness in this light and instead of condemning it as evil in itself he commands us to "Covet earnestly the best gifts." When the mother of Zebedee's children came to Jesus coveting the chief places in the kingdom that was to be established for her two sons, Jesus, instead of condemning her, pointed out the nature of his kingdom, saying, that he who would be greatest in it must become the servant of all.

Dimly the sublimity of that thought is beginning to dawn upon us. Gradually the human race is leaving the low grounds of self-gain and self-glory as we catch sight of that vision which Henry Drummond so aptly called the struggle for the life of others." Blessed is he who. seeing the highest, covets earnestly the best gifts in order that through attaining the desires of his heart the entire race will be lifted Godward. Through science or through

suffering we all must reach the highest.

At present the entire human race is being awakened through suffering to a larger hope. The millions of the unemployed and disinherited are asking why they should be hungry in the midst of a superabundance of every good thing; while those whose separate possessions loom high. are feeling that justice rather than charity is the way out of the world's unrest. The trumpet call to co-operation and brotherhood resounds over the wide weltering chaos of competition and self-gain. Again the spirit of Godwhich is the spirit of Love-moves upon the face of the waters, and Christendom is looking to Christ as the saviour of society as well as the saviour of the bodies and the souls of men.

Truly there is a soul of good in things evil. In America our captains of industry have already seen the folly of competing against each other and great trusts and mergers are the order of the day. On the other hand, our labour unions are beginning to see that the interest of one working man is the interest of every working man, and within their hearts the hope grows of one world-wide labour union. Between these "pairs of opposites" is a small but ever-increasing number, whose souls have caught the

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This brotherhood of the illuminati, with soul fired by cosmic purpose, without lodges, rites or visible organisa tion, earnestly working in every nation, first, for the enlightenment of the individual, and then for the solidarit of the race. They are more covetous for peace and good will than the sense-bound millions are for strife and gain

The joyful task is before all whose souls have caugh the cosmic vision of the Healing Christ in making the world safe, not merely for the people of their own nation,

but for all persons in all nations.

I covet earnestly for each reader of these lessons a vision of this higher covetousness. I would that each and all might feel the joy that thrilled in the heart of Paul when he said: "I could wish myself accursed from Christ for my brethren." Strange paradox! Never was the glorious apostle nearer to the heart of Christ than when he said these words. Such a heart-throb is beyond hap piness, it is blessedness.

I covet earnestly for myself, and for all who are seek ing the larger freedom, the ability to make the Law so attractive as to lead captive the ravished souls of men Let others point to the deplorable results of a low covetousness. 'Tis ours to chant the glories of the good knowing full well whosoever is enamoured of the highest will, by the very law of God, be protected from the lurt of the lowest. Such an attitude of mind and of heart leads to an abiding peace and a large content, where, in the attitude of perfect trust, we can all say:-

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I do not ask that I may see The distant years that are to be, Or that my eager hands may hold Treasures of silver or of gold. Nor do I ask for vast estate That foolish men may call me great. How could I for such trifles pine When all the Father hath is mine? I only ask that I may be Content with what is given me. And simply trusting, ever wait.

A child within the Father's gate Mr. Morgan's address for correspondence is 402, North Extreet. Tacoma Wash Trong Correspondence is 402, Street, Tacoma, Wash., U.S.A.

## Divine Psychology.

(Revised.)

By KATE SIMMONS.

CHAPTER II.

### UNITY AND UNIVERSALITY.

"O people of the world! the creed of God is for love and union; make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and the pacification of the world. The pavilion of unity is raised; do not gaze upon each other with the eyes of foreigners; ye are the fruits of one tree and the leaves of one branch. . . . Let him glory who loves the whole."

-BAHA ULLAH.

We are all seeking happiness, and since our desires are for that which is imperishable, which will endure and not leave us, we are seeking immortal happiness. Our lives may appear happy on the surface, yet we are not content with surface values.

Human happiness does not give us permanent satisfaction, for like the nourishment of the body, it is in itself impermanent, and when its effects have passed, our hunger and need return

But we all cling to any form of happiness we may possess; some children live in fear and terror of losing parents, these fears are in later years outgrown, but the keen desire for an indestructible happiness takes their place.

We are not content that silence veils the problems of individual pre-existence and continuity, that birth and death occur apparently without choice. Our happiness is neither complete nor satisfying, since like human coming and going, it appears and disappears for reasons we cannot control. Hence we are all seekers, looking for the place of control and certainty. We may possess faith,

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believing that all is well, but either consciously or uncon-

sciously the search continues in us.

We pursue knowledge, studying phenomena, processes, behaviour, and from thence seek to discover principles, purposes, laws, and again from these endeavour to interpret the meaning of existence.

Then there are times when science and philosophy fall to meet our need, and we pursue the path of revelation lighted by prophet, saint, and seer. In these various ways, the inner universe of our emotions and intellect expands; our consciousness of the outer universe in creases, and we realize something of its vastness, of its amazing intricacy of detail even to its imperceptible small ness.

But ultimately the limitations of human reason overtake us, the boundaries of intellect and emotion become apparent, and we find ourselves faced with the silence of the unknown, having failed to come to the place of certainty, where control is and purpose is known.

Even our ideals recede as we advance, the mystery of origins remains hidden, the substance disappears at the

point we imagined it to be.

Yet we are all learning more and more of the wonder of the universe, which is now no longer believed to re semble a machine, but to be expressive of mind and mathematical thinking; so phenomena are the witness and expression of thought, and nothing exists, but it has been thought into existence.

We have always believed this, that there is One Mind and this Mind is Universal. It is good indeed that confir mation is coming from the scientific study of the universe. whereby it seems that even the atom itself exists a

thought in the mind that thinks it.

As seekers, our need is to know that the objects universal mathematical thinking are goodness, truth, beauty. From the point of view of idealism, such a covery or revelation must come to mankind sooner later. But in the meantime our search continues with our own idealism. For men will not rest content they discover a beneficent purpose in light, from which life and consciousness appear to emerge; a true purposi in life, that its organisms are meant for health and happiness; and a notonial ness; and a potential perfection in consciousness, that may know his distribution in consciousness. may know his divinity.

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which irpose nappi t mar Some people assume certain limitations in respect to religion and science.

They believe that religion begins and science ends with the problem of man, assuming that this problem can only be understood in the light of his inner religious life.

But men seek more than personal immortality, they seek universal conceptions which include all life and phenomena.

In fact, the idealism in man urges him to seek a purposed all-inclusive immortality. If religion is to satisfy man's deepest instincts and desires, it must become universal, not by all religions becoming one, but by their universal application to all life and its unity. It is not satisfying to man's idealism to contemplate personal immortality only, and to exclude or evade the problems of other forms of life, and the unity which idealism longs to establish. Science makes a very great appeal and is enormously attractive to the modern mind, because its discoveries and their application are universal, and its philosophy is impartial, hence meeting the expanding human need for unity and universality.

But it is not sufficient to discover perfect mathematical conceptions behind phenomena, or a Perfect Intelligence behind mathematical conceptions, we need the discovery of a purposed good for all life, and to see this good established.

lished everywhere.

The standards of idealism are universal. Until religion adopts such standards, or science has discovered their bases in a potential universal immortality, we shall have to stand upon our individual idealism and apply it in the universe of our own thinking, feeling and action.

This is probably the only way in which such a discovery will come, within ourselves. The progressive searchings of man for the hidden mystery of nature and the universe have not brought him to the Presence behind all things, he has found evidence of Mind, but the Presence remains veiled

But, the objects we pursue seem to resolve into a universal energy or light, in which all fundamental differences have vanished. In all our outer searchings there are limitations imposed by natural or intellectual boundaries, and the objects we pursue disappear behind them.

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Realizing these facts, we ultimately become convince that the real object of our search is God, and we have learned enough to know that we seek a Presence both personal and universal, personal because within our consciousness, universal because manifest all life. We experience this as fact when from the div nity we have discovered within, we touch the divinity others, and know the Oneness thereby.

It has been written that: "Like is knowable to like alone," from which we may infer that in order to know

God, we must be godlike.

This point of view changes the aspect of our seeking We discover that seeking is not a continuous journet along an endless road, and that finding is not destination where we forever rest, but that seeking and finding are united as one in the power of use. The reality of our search for God and the truth of our discoveries are proved in the use made of the godlikeness we have found.

Godlikeness and spiritual values thus become our standard of life, the principles by which choice and judgment

are tested.

In this way the problems of dogma and creed, of right ness and wrongness, of good or ill, are solved for us. For we have a standard which prevents us from doing any thing contrary to our highest conceptions of divine and universal values.

In this creative way of knowing God, by inner vision and outer practice, the soul, body, action and environ-

ment become permeated with divine purpose.

Recognizing the infinite range of godlike qualities and their possibilities, we see in them not something for outer reverence only, but our divine possessions.

It is natural for all men keenly to desire and possess

goodness, truth, and beauty.

But qualities are not simple qualities only, quantitative as powers.

We cannot limit the effects of goodness, truth, beauty in man, for these represent godlike powers the

are potentially limitless.

It is we ourselves who place limitations upon our own possibilities, by the wrong use of powers. The Source upon which we draw is without limit, and right or wrong use determines use determines our ability to possess or lack all things.

In following our natural and normal desires for good

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ness, truth and beauty, we desire that these blessings shall be universally possessed, and shared, for at their heart we find a universal purpose which becomes ours also.

From God we possess a standard of conduct, character, power, and quality which applies to all men and

their relationships with each other.

We cannot regard spirituality as something weak, ineffectual and hampering, but as a supreme power coming into expression through us.

We fail because we do not adopt a godlike standard,

using all things for mutual good and happiness.

Human and material power should be put to the service of spiritual power and divine values; but men invert their powers and use them for aggression and self interest.

For example, an acute problem of the moment is the manufacture of poison gas. Men are competing to excel in the production of that which is cruel and deadly. This false use of intelligence and natural resources is the perversion of that which if creatively applied for good ends,

would aid man in the achievement of immortality.

In many respects we are at the mercy of nature; earth, air, fire and water can destroy us; the control of mind and body may leave us. But with divine energies their presence in us corresponds to our own power of self-control. They do not control but permeate us. Divine energies and power are themselves in a state of control, unity and harmony, hence their presence in us increases our selfcontrol, our harmony and unity. Energy and its use thus increase, and we go from strength to strength. So, also, since divine standards are universal, when spiritual control is in us, we cease to control others. The great among men will lead, and they will teach the others the freedom of self-control.

Thus universality is the basis of unity.

These thoughts have taken us from an outer physical basis to an inner spiritual one, where man is a spirit permeating soul and body, instead of a body enclosing soul and spirit; where spiritual energies in man control natural energies, instead of natural energies controlling the man; where individuals are self-controlled, instead of being controlled by self.

Thus the spiritual basis is the foundation of the idealism

of perfection.

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From the spiritual point of view, we continue the stude of phenomena and processes, laws and principles; but we look within for the revelation of how to seek, discover and use; and from thence how to interpret the symbol or outer forms which we are studying.

This reversed basis is the application of godlike standards, which eliminate all forms of cruelty from mind or deed, investigation or method; in fact, our relationship

with the universe become pure.

And so, "our inhibitions" begin to leave us; "power normally suppressed" are "set free"; we cease to be stopped down," and boundaries begin to recede.

What then do we mean by the idealism of perfection? By perfection we mean a state of existence which is perfect in itself and beyond evolution, which does not enter into any kind of struggle or effort to progress. It perfection could ever be other than a perfect state, it would cease to be perfection, even as if eternity were not always eternal, it could not be itself, but something else Perfection and Eternity are One.

Human beings seem unable to understand any form of existence other than one of struggle against limitations

order to progress.

They cannot comprehend a life which is free, unhampered and without limitations because it is a perfect, no an imperfect state. In the human evolutionary struggle mortals seem forever making efforts to free themselves from limitations; the human body is always striving maintain health, and the mind to overcome the limitations of the body. If men are mortal only and nothing more, then life is a ceaseless effort to overcome obstacles and escape limitations.

Such a view is not a tribute to the possibility of a Un

versal Intelligence.

If man is an immortal fundamentally, then his immortality must be eternal, hence perfect. Therefore man immortality cannot be the result of evolutionary processes, for in such a case it would lose all meaning.

The heaping up of human imperfections cannot result in perfection, and our true progress consists in eliminating that which is imperfect, and discovering that which does not progress, but is perfect.

The perfection of a man is the eternity in him, in fact it is the man himself. The evolutionary, changing and

### DIVINE PSYCHOLOGY

progressive part of man relates to his soul or consciousness and to his body.

The idealism of perfection is the point of view of man's

divine nature.

In Divine Psychology this idealism takes its place as the standard of the man himself, and since this standard is universal it applies to all men and every form of life.

From the human point of view we have no universal standard of right and wrong. Moral, ethical and religious standards vary as much as do individuals. The standards of perfection can never be less than the universal practice of goodwill, right uses, and mutual aid, the vision of which expands and increases in proportion as its effects are seen in the life of men.

#### GOD'S LAWS.

Calm in the infinite calm of God, Knowing that every evil and pain Is in His Hands as a chastening rod The power of Ill to restrain; To infringe the Laws that the angels obey Is to lose sight of God and aimlessly roam, His immutable Laws are as lights on the way To His House Eternal, our heavenly Home.

-A. L. GARLING DRURY.

#### HEAVENLY VESTURE.

Who walks in ways of self and sin, And cares not for his brother's weal: He has but little wealth within, Though outwardly—a cloak genteel.

But he whose life in love is given
To man and beast and flower and clod:
He serves with joy, abides in Heaven,
And wears his cloak—the smile of God.

C. K. H.

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## True Friendship.

"I do not want to treat friendships daintily, but with roughest courage." So says Emerson, but the popular tendency and practice is quite the reverse. The belief which is perhaps more pronounced to-day than ever, is that you must cultivate friendship as you would a rose tree. You must first plant it with great care in your little garden. Then you must provide it unstintedly with sustenance; and as it gradually develops you should tenderly stroke it and affectionately smile upon it. When it becomes robust you fix it to the wall with little tags of tribute for the sake of security; and, finally, when it begins to blossom and give you of its fragrance in return for your devotion, you should acclaim its splendour to the whole world over the garden wall.

So much for the making of a friend; but how about being one? Oh, yes, there is a vast difference! Making a friend may be, and very often is, something akin to studied artistry; being a friend is an imperative spiritual duty. The first is Etiquette, the second is Good (Good Conduct, however much these terms may be regarded as synonymous. Etiquette is what is seen, is primarily meant to be seen; Good Conduct is known only to one self and the Great Overseer of oneself. And he would be a bold man indeed who would defend our rose tree of modern friendship against the charge of being nourished mainly on etiquette. The wish to "treat friendships

daintily" is obvious in every walk of life.

Now, if we love our enemies, we may incidentally make them our friends, but we must love them whether or not. And it may be, indeed, that our manner of loving them, that is the true manner, will even seem to wide the breach. On the other hand, if it be the wrong manner, that which primarily seeks to make an enemy into friend, even success will be more apparent than real. We know that there are more or less beautiful justifiable "preferences" in human relations, but the strengthen rather than weaken the spiritual concept of Universal Love. They are glimpses of the greater potentiality. Perhaps it will bring the blessed truth of in stronger relief if I misquote a sentiment that has been alas! too often misapplied: "Greater love hath no lift is than he who layeth down his life for an enemy."

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it as W ship men our carnal "senses" that contact an enemy and spoil for a fight. With our Inward Vision we see a friend in everyone, whatever he may, with our carnal senses, regard himself in relation to us. When we fully realize our Divine relationship, enmity can have no place in our human relationship. Emerson's "roughest courage" treatment of friendship means that we do not curry favour on the same wretched terms as the world does. And because of this very difference in manner of approach, because of this spiritually "critical" attitude as distinct from the attitude of mere criticism, we shall be persecuted and reviled and all manner of evil things said against us. Yet the Christ within us will say: "Father, forgive them, for they know not what they do."

We talk plaintively about world conditions, but we have vet to realize that conditions are bettered only with the awakening of every one true friend. To build a better world we needs must be better builders. The world is full of illusions and delusions, shams and pretensions. It places great value upon appearances, upon externals. Decorum is almost a fetish with it. It is fond of sweet civilities, petty salaamings, and what is called refinement. But the manifestation of true friendship transcends all of these things. I submit that even the gentle Jesus eschewed these things, per se, and exemplified the roughest courage " treatment of friendship. For, after all, what do these harsh-sounding words mean in their Emersonian setting? Do they not simply mean that we should at all times and at all costs be true to ourselves and therefore true to our friends; that we should contact them without fear or favour; that we should never compromise our Divine attributes; that we should never give the slightest semblance of approval to that which our soul spontaneously condemns? I really think that is what the expression means. Don't you, dear reader? Surely better a thousand enemies than make a friend by hiding your light under a bushel! Difficult? Yes, in a certain sense. There is nothing on earth that calls for greater courage than the witnessing life, and yet with God it is easy. So easy that we are all called upon to live it. It is the irrefutable Purpose of our Being, let us try to shirk it as we will.

We must get out of the rut of thinking that true friendship involves an invariable exchange of formal endearments and niceties, beautiful and sweet though these are.

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We are bound to discipline one another if we truly love one another. Even God Himself, who is Infinite Love, disciplines us regardless of our foibles. In reality, of course, when we do these things which our friends may resent, it is not us at all who do them, but the Christ within us. It is righteousness in action, it is divine consciousness in motion; and the motive of active righteousness is essentially Love, whether or not it be so regarded objectively.

"And so, then," it will be said, "there must be two kinds of love." So there is. But, so closely are they co-related, how am I going to differentiate them? I certainly cannot convey consciousness of the difference any more than I could convey in words the distinctive tastes of two kinds of fruit. This must come by experience. Perhaps the best differentiation would be to say, there is Love which is God-motion, and there is love which is human emotion. Of the first is born true "roughest courage" friendship; of the second is born conventional "thin-skinned" friendship. You see, my dear reader, realized God-relationship superimposes true human relationship, but you cannot reverse the proposition.

Oh, let us beware of confounding mere sentimentality with Spirituality! Expressing the Christ has nothing to do with mannerism; it is spontaneous response to God's will. The humility of the Christhood is a dignified humility. The Love of the Christhood, though tender and compassionate, is yet courageous and strong. The voice of the Christhood, though tremulous with pity oftentimes, never equivocates and is never incoherent with fear.

Therefore let us by all means cherish our friends, let us be grateful for them and bless them all we can, but let us not worship them nor fear them. And let us not forget those who are not our friends, those "we don't know." It may not be "polite," and we may not be permitted to intrude our friendship upon them, but nothing can hinder us from directing loving thoughts towards them. But most of all, I repeat, let us bless those who foolishly choose to regard themselves as our enemies. I am very certain God will have greater joy in providing the benison through us for them than for our friends, not primarily because they are being blessed, but because you bless them.

JOHN ROEBUCK.

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## Overcoming Doubt and Fear.

By JEAN SILVERLOCK

In The Power of Thought we find a chapter entitled "The Overcoming of Fear" and it opens with the following statement: "Fear is probably the cause of more of the mishaps of life than we imagine," which is undoubtedly quite true. On another page of the same chapter we read that "an entire absence of fear is not only a protection from mishaps in dangerous sports, from fierce animals and murderous men, it is also a protection from infection and contagion. Napoleon visited those sick of the Plague in order to show others that the disease could not affect one who feared it not."

"It is my belief," the writer tells us, "that the lions in the den into which Daniel was cast were unable to hurt him, simply because he was without fear. It was only necessary for the Lord to take away entirely his fear, in order to make Daniel perfectly safe. Proof of this is to be found in the experience of missionaries. When they have faced mobs of armed cannibals, thirsting for their blood, fear has been taken away from them so utterly and completely, that to advance unarmed towards what seemed certain death was just as easy as meeting a flock of lambs. . . . In no such case was the missionary harmed."

Further on we read that "Most of us harbour fear of some kind; for although fearless in some things we may yet have other fears lurking in the hidden caverns of our minds. We may be physically brave, and yet have fears for our business, our profession, or our employment. The gaunt spectre of bankruptcy, of failure to make good,

may haunt us night and day.

If we read the recorded history of the countless army of those martyrs who have faced and suffered martyrdom, enduring the most inhuman tortures, we find cases in which not only have the martyrs endured such agonies without cry or groan, but they have actually been known to sing lustily psalms and hymns in the midst of the flames that were consuming them. It is quite evident that, if these wonderful human beings were conscious of fear

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of being afraid.

Now let us ask ourselves what was the power that gave them this superhuman courage, this dauntless endurance? There is but one answer to this question, and that is—Faith—their faith it was that made them unafraid.

Having accepted this as a fact beyond controversy, let us try to analyse such a faith, as that which sustained and inspired these valiant martyrs, for of course it needs must have been of a quality immeasurably above the kind of faith that animates even the higher, finer types of Christian believers whose lives appear to us so admirable.

Their faith might be defined as an absolutely firm and full "assurance," unquestioning and unclouded by the

faintest shadow of doubt or fear.

Yet, splendid as is such serenely steadfast faith which but comparatively few of us actually attain and retain, it is "as water unto wine" when compared with the dynamic faith of those recorded in the eleventh chapter of Hebrews who through faith "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, were tortured not accepting deliverance, were stoned, sawn asunder, wandered about being destitute, afflicted, tormented in deserts, and in dens and caves of the earth."

If I have drawn the above comparison, however, it must not be thought I would belittle the staunch, inflexible faith of the man or woman into whose life comes no such cruel and devastating experience to test the strength of that faith of theirs. The quality of faith in both is probably the same; it is only in the degree that the one outshines and outstrips the other, and that degree, which is the 'superlative,' can only be decided by the test of such trials as those whose experiences and triumphs have been recorded. It is not however the possibilities and powers of faith, such as the martyrs possessed, and which rendered them immune from fear, that is the point I wish to focus my readers' attention upon to-day, but rather that which made it impossible for them to fear. Again the answer to this seems to be "their faith." Quite true but what is it that causes the difference in the degree of faith felt by one who apparently is just as sincere and positive a Christian as another who gives proof of such higher degree 1. higher degree? It is surely fear, the sort of fear that is

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but doubt in disguise-doubt which insinuates a secret incredulity—and whispers "Yes, possibly it is all quite true that one has been taught about God-but." Yes-buteven admitting this or that statement of belief to be true, how about this or that contradictory fact? This is the voice of Doubt, the subtle foe that lurks in hiding behind much of the fear that hinders faith from being the dynamic force it is.

Doubt is the one inveterate foe of faith and therefore it is the one which must, at all cost, be destroyed. But how, you will ask. By conviction of the truth. This is an all-important matter-there is in fact none more important-for Doubt, the lurking serpent in the Garden of Love and Peace, if not overthrown and utterly vanquished, will assuredly undermine, and finally destroy the strongest faith. Since conviction of the truth is the only cure for incredulity, by what means can anyone, plunged in the darkness of Doubt, or wandering in the twilight of a feebly flickering faith, be brought to see and recognise the Light of Truth? Doubt, the parent of fear, is by far the most dangerous and obstinate foe that many a sincere but troubled seeker has to face, and face unflinchingly. Especially does it attack the logical and highly educated mind, the mind of the student and the 'thinker' who have drunk deeply of the fount of intellectual knowledge.

Many persons, who, from childhood upwards, have accepted, and rested in the simple faith taught them by their parents, may feel scant sympathy with, and little or no compassion for, such as really wish to believe, but are unable to do so because of the constantly arising doubt that in spite of their prayers persists in invading their minds, depriving them of all sense of security and peace. For such as these, the calm convinced believer, who is a stranger to all such self-torturing questions, the "doubter" is simply one who is "suffering from spiritual pride," or who is wilfully blind, and thus the subject is dismissed by them with the complacent remark that "None are so blind, or so deaf, as those who will not hear or see.

Yet, those who say, or think, in this manner, are, generally speaking, sincere Christians, who would be horthe beyond measure if told that, by thus discouraging the already disheartened seekers, they were hindering. instead of helping, these poor wandering pilgrim-souls. groping in the dark, and longing for a gleam of light to

reveal to them the path they should pursue.

I am persuaded that many persons, who find but little comfort or joy in believing, and consequently derive little power from their faith, just when the need of power is most urgently felt, and who also are conscious of the fear of many things overshadowing their lives, would refuse to believe it, if told that the cause of their vague fears and their lack of joy is doubt. They would be probably as indignant as if one accused them of atheism. And yet, if their faith were not overshadowed with fear, the offspring of doubt, they would know as a glorious fact that there is a Power that is "Good will to men," a Power Omnipotent and Omnipresent, that is Love, ever waiting, ever ready, to lavish all good upon every living being born into the world.

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How is one to bring conviction to such as long to believe in the reality of this Omnipresent Lovingkindness, this Omnipotent goodness, acting as Law, yet ever remaining Love—this Power that is no respecter of persons, but causes the light to shine and the rain to fall equally on

the just and the unjust?

It is of little use to reason, reproach, or reprove. We must each of us show in our lives what God is to us. We must let our light so shine before men that they will be attracted by it—especially if they happen to be wandering in the dark—and coming close to us, ask how we

found that light, and why it never goes out!

It may seem strange to them, perhaps, if they have been taught that we are all nothing but miserable sinners, and worms of the dust," that we should thus be shining so brightly, as if "lighted up" from within, and we shall tell them that that is just what we are-lighted up from with in-and if worms, then glow-worms, glowing with the radiant, reflected glory of our Indwelling Lord, the Christ, our Christ within. The beholding of this Light from within us will bring conviction to all who come into our presence, if everything else fails. If we "let out light as 1;" Light so shine," as it should, and will, shine, if we the It." the Light will be to these wanderers, outside in the wilderness of doubt and fear, as the Star that led the way to where the young Christ-Child lay. It will lead then to find Him where He ever lies slumbering, in the cradle He likes best, the cradle of a loving human heart.

# Woman's Page.

Stepping out of the Old Rag Self,

By MINNA BLUEBIRD.

Editor of the Bluebird Magazine for Children.

Because we are only prodigals, not yet fully "returned" in consciousness, we all have moments when the Inner Bluebird does not sing. At such times, perhaps words like: "Rejoice and be glad!" trot along in front of our mental eyes. We murmur: "Quite so!" and go on look-

ing into the blackness.

Then presently, the darkness may become a little less lonely, and we hear the words: "For the good that I would I do not, and the evil which I would not, that I do!" And somehow they comfort us more than all the rejoice and be glads." For in them there is no condemnation, nor even exhortation-only the friendliness of human fellowship that drives away our discouragement like a scudding cloud. Once more in the sunshiny Light, the Happiness-Bird trills: "You are not alone. Let all that is behind you pass away, as waters pass under a bridge. Loose your mistakes, and let them go. For the future, 'according to your faith be it unto you'.

Theoretically we know that we are no longer bound, or limited. Theoretically we know that we are "Sons and Heirs' -free to choose, and do, and be, and free to claim the Father's Power and Abundance for our doing. Yet between that Freedom, Power and Abundance, and our every-day experiences, there seems to be such a wide. deep gulf! Sometimes we tumble headlong into it, and then we get the feeling that St. Paul had, and we say: see what I might be. I even know what I am in Reality at this very moment. If only I could step out of what I seem to be, and step into what I am, how lovely it

would be!"

I remember thinking and wishing that, and afterwards remembering also that somewhere I had once read how much a true wish resembles a ring at the door. A doorbell ringing calls our attention to the fact that someone is waiting to enter. And so a true wish is God's "ring"

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our acceptance.

But strangely enough, even when we perceive the Truth of that little fact, up springs the old phantom-self whispering: "No! That is too bewilderingly good to be true!'

Oh we of little faith! What is it that is so wrong with

us?

Personally, I think the trouble is, that although we know of, and hunger for, our Heritage, we do not "get down to brass tacks" and try to establish confidence in our knowledge. We think that because our Quest is Spiritual we ought not to have to practise things over and over as we would do to gain proficiency in any other direction. It seems to us to be so topsy-turvy to have to practise to be-what we are. But that is really what we have to do, and there is no magic way out of it.

So to get down to rock-bottom the person who needs this Spiritual five-finger-exercise business is always Mrs. Myself. The time for her to begin is always-now. The place for her to practise in is just where she lives.

All Mrs. Myselfs have some idea in their minds of what they want to be. But if that idea is blurred, hazy, and wishy-washy, it isn't worth the proverbial brass button God doesn't give hazy, wishy-washy "rings." If they sound so to us, it is because we have muffled our heads up in jam-pots and curtains and cannot hear properly. In that case, it is up to us to make time to get unmuffled, 50 that we can listen. In other words, we are not meant to "There are be all the same, like buttons on a card. diversities of gifts, but the same Spirit . . . diversities of operation, but the same God which worketh all in all."

When you have whispered to yourself: "Oh if only were free, I would love to be and do so-and-so!" You have been responding to God's first little "ring" at the door of your consciousness. If some true wish, some high ideal is within you, by hook or by crook make time to hear the call clearly—to see the finished picture—and to shape the whole idea up into words, simple, strong, and direct. Let the call, the picture, and the enframing words live with you, rest with you, and abide with you. go back to the beginning, and practise little exercises order to establish confidence in the Power you possess but have never yet fully used.

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How can you do that? Well, here is a semi-nonsense idea that may help.

Every Mrs. Myself has at some time or other, stepped out of a drab, work-soiled old dress, and shied it over the other side of the room, speeding it with the words: "I won't wear you any longer, old rag!" Now when you have finished reading these lines, remember that discarding and the little stepping out action, and when the next little task or experience comes along-no matter how simple it may seem to be-do the task or meet the experience with the feeling that you have stepped out of your old rag-self. If the task happens to be one you imagine you do not like, remember that only old rag-selves dislike, and that new, clean, Real selves love. Love the task, and do it with the feeling that the same vast Power is flowing through you that swings the planets in their orbits, that guides the tranquil seasons, and bids them merge and pass, that flowed through His strong fingers when He said to Jairus' daughter: "Little girl, that ugly dream is over. Life does not die. See, I have awakened you!"

Many times the old timorous doubts will come back. But check them, and see that they belong to the old ragself, and that you have stepped out of that self into new

Power, new Freedom, and new Love.

In words it sounds simple enough, but the doing is not simple at all, for it requires endless watchfulness, prayerfulness, and persistence. But without this faithful establishing of confidence in the Power we possess, castles forever remain "in the air," and dreams do not "come true."

On the other hand, if we are faithful, the gradual perception of all that this Christ-Partnership means, brings

sheer Joy that is indescribable.

"See that thou tell no man" bears many interpretations, but anyone who honestly follows a Quest soon becomes aware that talking about one's plans is a form of evaporation, and therefore to be discreetly avoided.

"We must seek and expect guidance; that guidance which is ever afforded to those who seek it from a true motive, which is never a mere desire to explore and talk about the recondite and profound."—G. W. ALLEN.

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### A Man of Faith.

(Second Series.)

GEORGE MULLER.

PART XIX.

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By THE EDITOR.

"Fervent in spirit, serving the Lord."

We now come to the last principle or rule which George Muller observed and followed all through his life, and it is this:—

9th. Always, and at all times, to render service George Muller reversed the prevalent idea of working to a living, and for what one could get out of it, and of no working if it were not profitable to do so. His principle was to serve the Lord (life and humanity) and to leave the matter of supply to the Lord, instead of exacting s much pay for so much work. The living of one's life is raised on to a higher level through working according to such a principle. One who so lives is also lifted about the inimical forces which are generated by man's selfici competition. This is entirely apart from religious profes sion. Those who profess to be followers of Jesus Christ, and who yet work in the same spirit and with the same motive as the ordinary man of the world, are subject ! the same inimical forces as he. The fact that they pro fess to be followers of the Nazarene, or are believers the dogmas of Christianity, does not prevent them from participating in the evils generated in a world of strice and covetousness. The powers exerted over their victim by money, and big business, and heartless, ruthless comparities. petition, affect all who are not on that higher plant through working in obedience to the spiritual law, and according to its principles.

But those who live and work in this more blessed wal are assuredly lifted above the forces which otherwise might destroy them; for in the scramble for wealth are even a living, the weakest go to the wall. They are up

held and delivered in this manner, in spite of the fact that they may make no religious profession. As Jesus said, we have to be doers of the word and not hearers only. "Not everyone that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." The important point is that we have to possess the right motive, think the right thought, maintain the right mental attitude, and live according to Divine principles, and in harmony with the Divine laws. If we do this, then we are greatly blessed, and all things will come our way, harmoniously and without strife.

George Muller, although he did not work for a living, but ever in the spirit of service, was never idle. His was an exceedingly busy, active, and fruitful life, from the time when he became converted in his early manhood,

until his death, at the ripe age of 93.

To-day, we hear such slogans as "success through service," and "service before profits." Those who act up to them are simply following in the footsteps of George Muller. They are applying the same principle to business that guided him in all his work. Always first things first; always serving. The reward could look after itself.

If we examine the truly great, outstanding and permanent successes of the present day we find that they are all based on service. When we serve and when we give, we open ourselves to receive life's richest blessings, its greatest prizes, and its most enduring success. The man who works for self, or who thinks that his business is being run for his personal benefit, or who expects other people to help him, can never become a success. His very attitude towards life, keeps away all possibilities of such a thing; it dams up the channel through which good and abundance can flow.

The same applies to those who call themselves Christian yet stoop to all the mean tricks of the world. If a man takes advantage of a brother by beating him down below a fair and remunerative price, how can he be blest and prospered? There are those who try to buy everything they possibly can below its true market value. They are ready to take advantage of another's loss and difficulty in order to secure for themselves a bargain. They think that by so doing they can secure some advantage for themselves. But this is not the case. They commit a

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crime, similar to pocket-picking and burglary, and cause of this they suffer from the evils which wicked brings, for evil comes to them through their own end Through acting evilly, they lay themselves open to happenings. Actually, it is much better to pay too his a price than too low a one; what we have to make se of is that we pay enough. If we find that we are bet aldi charged too little we should insist upon paying more. Pat

Again there are those who call themselves Christie hea who endeavour to enrich themselves at the expense and their brothers by means of Stock and Share investme will and speculation. Either they seek a higher rate of interestant than is right and just, or they defraud others by sells to their shares just before their value falls. Passing the on to others in this way is not spoken of as thieving of the robbery, but as good business! It does not make an difference by what name it may be called, it is out die harmony with life and with the Law of Life, and, ther trus fore, while it may bring an apparent temporary gain, ing yet brings no blessing with it, but rather the reverse; not financial, then in other ways.

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Again, there are those who think that the work whi they are conducting ought to be "helped"; and becau help it is not helped they are disappointed and dissatisfied Their outlook is wrong. What they should endeavour do is to make their work helpful to others, and leave the recompense to the Law and Divine principle. If the last were to do this they would be abundantly blest, and all It their needs and the necessities of their work would beli adequately supplied. Indeed, all that we give to life a spirit of service is returned to us an hundredfold, evi as our Lord said it would be.

(To be concluded.)

"So narrow is the gate that leads to the real Div Truth that no self-sufficiency can ever enter in. Only meek and lowly of heart, who desire to be able better serve, rather than to pose as profound thinkers, can point and walk in the pose as profound thinkers, can point and walk in the pose as profound thinkers, can point and walk in the pose as profound thinkers, can point and walk in the pose as profound thinkers, can point and walk in the pose as profound thinkers, can point and the pose as profound th it and walk in the straitened way that will be within."—G. W. ALLEN.

### Book Reviews.

By RICHARD WHITWELL.

"FREEDOM THROUGH UNDERSTANDING," by E. Gerare ber aldine Owen. Price 3/6 net. Published by Rider & Co., 34

more. Paternoster Row, London, E.C.4.

There is a great deal in this excellent book that we can very Christi heartily subscribe to, and it is written very wisely and helpfully, expense and should prove of great service to many. It is called, and many investme will find it so, "a practical guide" in ways of spiritual under-of interestanding. There are many passages which show the writer truly by sellist to have an understanding consciousness. And therefore of necessity she gets down to central things, and keeps them foremost.

"The essence of friendship is joyous service without counting

thieving of the cost."

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make and "No joy is complete unless there are dear ones with whom

t is out die share it. "To induce a heavenly consciousness is to have the simple and, ther trust of a child which opens itself without reasoning or questionry gain, ing to the glory of God's Presence, the attitude that all is well, reverse and that there is nobody and nothing to change, all men being God's children and in His hands. Just accepting things as they are, and regarding life as a glorious adventure, enjoying present

ork whit possessions and anticipating more and more good."

"Knowing that man is in God and therefore all right, all real help consists in reminding him of his divinity and deepening his lissatisha realization of the Presence of God, together with broadcasting Peace, Love and Joy, to those who are still caught in the shadows

leave of ignorance and unbelief."

If God is all, then all that is real is of the nature of God, and If the true expression is perfect as the Father in Heaven is perfect. st, and will it is therefore "man who is a dualist through building up false would beliefs which connect him with the shadows and which he must to life outgrow in consciousness in order to regain his lost heritage. With man came all the inharmony and imperfection, with man fold, eve it must end. The carnal mind must be dethroned and the Saviour, the living Christ, reign in its stead."

Do we not then dwell, even now, as at any other time, in God's world of Love? If so, is not the meaning goodness in the fullest degree? And man, is he not then cared him there is no

When a child knows that his father loves him, there is no doubt in his mind about his wants being supplied as far as his father, who lather's means allow. Must not then our Heavenly Father, who has all love, be more ready and able to give us, His children, all that we need for happiness?"

Here is a passage nicely put: "The great surrender is to realise that we do nothing of ourselves, but the Father speaks, works through us guides and leads us on the path, He who does all things well."

Whenever you let go, student on the path, of reliance on

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eal Divi

Only to better ! the Father, you get into trouble. . . . There must be complete

surrender. . .

"To wait upon the Lord, and let our repressed real Self do the obta work instead of relying on the human self—the personality well know so well—is strange at first, but gradually as we realise the great truth that we do nothing of ourselves but He doeth the work, all is changed, and our wilderness blossoms into flowers for the Spirit goes before, to harmonize all conditions and to bless all we contact."

"Speak the truth for yourself with a glow of certainty, of jon

of praise."
"A brick put down with joy and love behind it, is God's work"
"A brick put down with joy and love behind it, is God's work" Touching upon the matter of supply she writes: "To have God for our Banker is to know that all good comes from above, and that we need only to have faith for all our wants to be supplied. . . . Banks may fail, employment vanish, and yet," that is provided we do our part, "we shall never want, for when one door closes another will open.'

"THE CREATIVE POWER OF THE MIND," "SUCCESSFUL ACHIEVEMENT," "CONSTRUCTIVE CHILD TRAINING," by Christian D. Larson, 1/6 net each. Published by Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, E.C.4.

There is a great deal at once practical and helpful in these little books, English reprints from this well-known America writer. They present the Law determining our success in what we set about to accomplish, or desire to become, or in what we wish our future to be; the law of increase; and the essential points and principles most helpful in the bringing up of children

The writer approaches these matters psychologically, and stresses the power of the imagination; and how these things may be through our fixed looking forward unto that which we desire

to see fulfilled.

"What you picture in the mind will grow in the mind," ht "Never imagine for a moment what you do not wish to come true; and never permit imagination to run along the lines of doubt, suspicion, anxiety, or fear." "Whatever you think of imagine the greatest, the most perfect, and the most ideal in every way." "Imagine yourself at all times as living a happy every way." life."

"Have faith in the future-and what you know you can achieve and become. Have faith in the best and the greatest that is you—and to the utmost. Most failures are due to the mind silvent ping-losing confidence in what it is, and what it can do"

"Never discuss wrong-doing in the presence of the child From the cradle on, say good things . . . and mean them". that they may "become a part of his growing mind." "Alway" hold before the child mind things. hold before the child mind the possibility of doing good thing and great things." "When children are found doing what the should not, call their attention to something else." "The house atmosphere should be atmosphere should be constructive, encouraging, inspiring.

The message of the writer is therefore in the power of the constructive thought, or rather that imaging faculty by what we can picture that which we would like to achieve—and that we hold to that picture, with a full concentration, it will at length

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But yet, if we were to criticise the matter, can anything so f do the obtained be a veritable reality, or only an appearance of it? ality wer Something parallel, as it were, yet lacking one essential element? It is a magical working, and the power may operate one way, or mayhap another way. The result is the concreting of an image. but though it may be mistaken for the reality, it can only hold while the mental picture is maintained. Nevertheless our imaging faculty has its own rightful functioning. It is meant to reflect a heavenly world and experience.

The reality, which man reaches towards, is born of experience: without that, however, we may hold the mental image, it can never be ours in truth. The result is but a simulacrum of the real, though it may be so near in appearance to be mistaken for

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Tersely our imaging is a looking into the future, holding the picture of that which may be in the mind until it come to be. but the faculty, rightly used, is reflective of present reality, and is child of our faith. The one is permissible, but if indulged too much in is apt to withdraw our attention from the meaning of present experience.

"THE POETRY AND BEAUTY OF DEATH." By Revd. Arthur E. Massey. This pamphlet is not for sale, but copies can be obtained by those who apply to the author, "St. Willebrord," Lincoln Avenue, Peacehaven, Sussex, enclosing 2d. to cover

postage, etc.

"How wonderful is Death, Death and his brother Sleep," sang. This charming little booklet aims at conveying what the title truly suggests, something of the poetry and beauty of death. We are glad to see that something of the poetry of Whitman is brought in, for while others mostly suggest, as it were, he advances boldly on to this ground, expressing the won-derful meaning with a grandeur and a boldness all his own. Man's final experience may prove also his greatest experience. It may be an initiation, a door opening to a new and beautiful vista of Life and Love.

The writer expresses it all, with beautiful language and beautiful quotations. One of the most convincing parts is the account of the death of William Cowper, the sensitive and good poet, the sweet hymnist who wrote, "O for a closer walk with God," yet whose life. Yet whose life was clouded and tortured because of the hard Calvinistic theology which he accepted. He had imagined that he was outside of God's grace. And so his life was bathed in gloom. But it is gloom by the control of the hard control of the hard control of the hard can be supplied for the hard can b gloom. But in his death his hitherto anguished face was lit up as with a holy surprise, and a great peace. A change had come while on him to surprise, and a great peace. He expired. He while on his death-bed, just half an hour before he expired. He was past speech, almost past movement, "but on a sudden he looked joy unspeakable," and so he lay until death came. In the words of P. "

In the words of Bunyan, "we let go shadows, and lay hold of

mmortality."

Let me repeat that this booklet, the writing and publishing of high has been that which has been a labour of love, is free to those who send two-Pence to the author to cover postage, etc. There are only a limited number of copies available.

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VEIL AND VISTA, by Effic Margaret Heath. Published by the author at "White Wings," Onslow Village, Guildford Surrey, England. Price One Shilling net.

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This sweet little book of very musical verse, and much genuine poesy, is being sold for relief work among friends—but apart from that it makes a charming little gift-book. The writer is exceptionally gifted in the music of words, and as we read there is beauty and colour also, with the feeling of the beautiful beyond perception breaking through—a certain wistfulness, not without a little phantasy here and there as of the world of faery.

"God send us solitudes, wherein we grow,

To Him more near, attuned to understand;

And silences, where we together know,

A guardian Presence, and a guiding Hand.
God grant us fellowship with flower and tree,
And, far beyond the measure we now bring,
A love that links us over land and sea

A love that links us, over land and sea, With suffering life in every sentient thing.

"But, more and more, around the doors of sleep,
God give us dreams, and waken us aware
Of that undying tryst we come to keep,

With such as walk amid an ampler air; And, through the mists, that Time shall roll away, Sing, in the dawn of a diviner day."

### Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

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donations to the above Fund:-

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Our life, and that delicate balance and adjustment that we call health, come from the One Source of Life.

We come at last to the point where we have to acknowledge that all life and health come from Life Itself, and is not the product of anything that we can do, ourselves. We realize that while measures such as physical culture, nature cure, suggestion, metaphysical treatments, prayer, and the practice of spiritual healing, all have their place in the scheme of things, and are good in their place and at their appointed time, yet all life comes from Life, and all health from the Lord, or Creative Fount, Spring, or Centre.

If we congratulate ourselves upon enjoying good health, and upon the fact that it is the result of our right thinking, then before long we receive a set-back, proving to us that we have left God out of our life. It is not our right thinking that gives us life and health, but the Lord, the Source of all life and health.

What we do ourselves is good and necessary. It is a bridge from a lower state to a higher, but it can only lead us to that point where we recognize God as the One Source of Life and Health, and acknowledge that we must, in the last analysis, rest and cast ourselves entirely upon Life.

Having acknowledged that our health is dependent upon the Divine, we must cast ourselves entirely upon THAT which is the Source of Life—which is Life Itself, and without which we have no life at all.

I acknowledge that Thou art Life, and that without Thee I have no life at all. I cast myself upon Thee realizing that all my efforts of themselves are in vain, except Thy Life be in me and manifesting through me. I thank Thee for Thy Life, which

is life and health in me.

In the beginning was the Logos, and the Logos was with God, and the Logos was God. . . .

#### Divine Care.

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Divine care is a reality in our life because we trust the Spirit. It is because we are willing to go with God into all life's experiences, no matter where they lead us, that we are care-free. There is no longer any conflict between the self-hood and the Spiritual Self (that Higher Power, or Divine One within) Who is always calling us to nobler things, and urging us to live bolder and more adventurous lives of utter dependence upon our One Spiritual Creative Source for all that we need. Having committed ourselves. our lives and our all to Him, we have no care. We are no longer anxious for the future: we have no longer any great concern for the present: we live care-free lives of entire dependence upon the Real and Eternal. Because we believe and acknowledge that all good comes from the Lord, and that good only can come from the One Creative Spiritual Source, "Life," and because we depend entirely upon the Spirit, we are carried along on a Stream of Blessing to our highest good.

We have ceased to live in the Wilderness where we wandered for so long, depending upon our own efforts, and fearing to cast ourselves upon the Real and Eternal, consequently suffering great want, or fear of want, or from dangers and disasters. Instead, we have entered the Land of Promise, where all our needs are supplied.

Lord, we are kept in all our ways, and led in paths of peace and blessedness

Because we acknowledge that all wisdom comes from

Because we acknowledge that all protection is from the

the Lord, Divine Wisdom guides us at all times.

Because we acknowledge that the Spirit of Truth is our only teacher, we are led into all Truth.

Because we acknowledge that all harmony comes from the Lord, our life is a harmonious progression.

Because we acknowledge that all Light comes from the

Lord we are Divinely illuminated.

Because we believe that God is Love, we discover that this is for ever true.

Because we acknowledge that God is the only delivered

we are delivered out of all our troubles.

Because we depend upon the Lord, instead of upon ourselves, or upon man, or upon expediency, we find underneath us the everlasting arms.

## THE SCIENCE OF THOUGHT REVIEW, CHICHESTER, ENGLAND.

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### EXCERPT

## from The New Church Herald

for December 27th, 1930.

The Rev. CHARLES A. HALL, F.R.M.S.,

The Editor, writes:-

"Our convictions on this matter (the Divine Providence) are deeply strengthened by the perusal of Mr. Henry Thomas Hamblin's latest book, "A Venture of Faith," published by Mr. Hamblin himself, at Bosham, Chichester, and sold at 3s. in cloth binding, and 2s. in paper covers. Mr. Hamblin has written many books, but the present volume crowns them all. It contains many golden thoughts and expresses a deep conviction on the part of the writer. He is satisfied from his own experience and that of others, that for the orderly uses of life we can look to the Lord as the Source of supply. The reading of the book has given us a real thrill, and as we eagerly scanned page after page we were convicted of faithlessness again and again. The text for the book is the wonderful experience of George Muller, of Bristol, famed throughout the Christian world as the man who approached the Lord in prayer for the support of the extensive Orphanage on Ashley Down. Mr. Hamblin, very wisely, makes no attempt to outline or assess the theology of Muller; his sole concern is with the principle of absolute reliance on the Lord for the furtherance of works which are in the stream of Providence. We know that the work of Muller has been variously criticised, but all criticism seems paltry after reading Mr. Hamblin's book. The sincerity of Muller is beyond dispute: he proved it times without number, not only in the idealism of youth under which he made seemingly quixotic sacrifices, but in the maturity of age, when, apparently greatly needing, he refused to accept gifts from what he deemed to be tainted sources. He would accept nothing for his work that he felt was not given from God and consecrated by the Divine blessing. We recall an old Scots worthy who, with his family, had passed through many vicissitudes: as the end of his days approached he was always insisting that his friends should lippen (trust) he was always insisting that his friends should re-(trust) to the Lord; and, as he reviewed his life, he would repeatedly declare, with real gratitude, "We've aye been provided

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for." What a lot of care and worry we should be saved if, as we look to the coming days, we could feel convinced that if we do what is right in the sight of the Lord, we always shall be provided for, even to the necessary pounds, shillings, and pence. Says the psalmist, "I have never seen the righteous forsaken nor his children begging bread." We may take the utterance more literally than some are disposed to do.

\* \* \* \* \* \*

"That we shall always be provided for, spiritually and materially, if we put ourselves in the stream of Providence, is the theme of Mr. Hamblin's book, and right well does he work it out. Muller gives him a splendid illustration of his theme. He was, indeed, a man of practical faith. But he is not solitary; there is William Quarrier, of Bridge-of-Weir, and also Pastor Howton, dealt with eloquently in a book by our contributor, Hector Waylen. And there are others, including many nameless ones whose experience confirms all that is claimed in this book Mr. Hamblin says: "To-day, we hear such slogans as 'success through service,' and 'service before profits.' Those who act up to them are simply following in the footsteps of George Muller. They are applying the same principle to business that guided him in all his work. Always first things first; always serving. The reward could look after itself." Repeatedly it is insisted in the writings of Swedenborg, from which we have the teaching for the New Church, that we should not serve for the sake of recompense, either reward in heaven or profit on earth It is ours to seek first the Kingdom, resting assured that such things will be added unto us as are necessary for the maintenance of our use. The supply will always be commensurate with the use and the spirit in which the use is performed. It should be understood that no matter how sound the use may be, if it performed ungraciously, with querulous temper, and in a spirit of self-glorification, there must inevitably be an inhibition of supply. We should realise, too, that a real use is the Lord work, even if it falls under what is commonly regarded as secular category; we are co-operating agents. It is usual to look upon the experience of George Muller as phenomenal and one not likely tot be repeated, but although we are not called upor to do exactly what he did, we all may find support from the same source for our several vocations. Mr. Hamblin says: encouraging fact that impresses us, as we study the life of Geoff Muller, is that he was no superman, but a very simple man, which did things which you and I can do, if we will only do them you are a right think was a right thinker, though he probably did not know it.

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never entertained thoughts of doubt, but filled his mind with thoughts of faith and confidence. He believed the truth about God, and refused to think any thoughts that were not in harmony with this truth." We might add that Muller took the Lord at His word, and relied upon Him utterly even to the smallest and most external details of life and practice.

\* \* \* \* \* \*

In all our work we must seek the Divine guidance, and we must act in a patient spirit. Often it may be necessary for us to "Stand still and see the salvation of God." We frequently fail, or find the way blocked because we try to force the pace, and this because we tend to regard the work as our own instead of the Lord's. Mr. Hamblin writes: "We can find the way of the Spirit only by waiting for the leading of the Spirit. If the way opens harmoniously, and we are conscious of the Divine leading, then we may safely go forward, quietly and humbly, depending wholly upon God for strength, wisdom, and guidance. If, however, we find our way blocked, and if we have no conscious leading of the Spirit, we must not force matters on any account, but must wait until the way is open, and we become conscious of the Divine leading. The advice of all who are mature in the life of dependence upon God is: When in doubt, wait." A similar injunction comes to us with authoritative force in the closing verse of the twenty-seventh Psalm: "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say on the Lord."

\* \* \* \* \*

George Muller, quite contrary to common understanding, did not pray directly for material resources; he did not presume to tell the Lord what He was to do in support of his Orphanages he simply prayed in order that he might place himself in the stream of Providence. He found much time for prayer and discovered that the time given to it proved more fruitful than days crowded with feverish activity. Of course, he was not an idle man, he laboured hard, but he wanted to be sure that his labour was divinely blessed. People who declare they have no time for prayer and meditation do themselves an injustice; they would discover, if they found time for these matters, that their work would go more sweetly and harmoniously, for they would approach it in the right spirit. Mr. Hamblin insists: "George Mulla-Muller sustained and maintained his faith through prayer. His great achievements were made possible, and his great victories were won, in his study where he spent hours in prayer and in

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reading the Bible. In prayer he poured out his heart to Go telling Him everything; in the reading of the Scriptures he found God speaking to him. This is much safer than listening his voices, or what is thought to be the voice of God. Portions of Scripture become illuminated in a wonderful way, bringing to us just the message we need." The author evidently realises the significance of Swedenborg's insistence that if we make a right approach to the reading of the Word we are led and taugh by the Lord alone. We quote again: "Prayer is not, really, a asking for things and having them given to us, but a seeking for, and reaching after, God, until we find Him, realising the all is well, and that we have entered into liberty. Our life is perfect as it is imaged in the mind of God; and prayer, through bringing our mind into harmony with the Divine intention brings the inherent perfection into manifestation. We do not have to alter God by our prayers; we do not have to change His will or make Him change His mind towards us, but only become changed ourselves, in order to be made at-one, or brought into tune with the good that God has prepared for us. Prayer then, not only maintains and sustains our faith, it also brings us into contact with the One Living Source of all things, thu making all things possible."

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On every page of Mr. Hamblin's book there are practical terse expressions of the eternal verities. Thus: "Most of the good agencies at the present day are palliative only. They er deavour to deal with and ameliorate evils that already exist. The work of the Lord is the changing and re-making of men, and the consequent transformation of their lives." And how trul is the following on the matter of giving: "If we restrict ou giving, we also restrict our mind, we increase its limitations, an lessen our faith and dependence upon God; so that it is increase ingly difficult for supply to flow to us and through us." You again: "Serivce rendered as a gift or love-offering to Life: work that is engaged in, not for self or for profit, but as an act of love and service, these bring to the doer a harvest of blessing The trials and disasters which blast the life of others pass him by; not because he is a favourite of heaven, but because he have worked in harmony with the principle of Life, while others have worked against it. Whittled down to a few words it can all be summed up in the following: Love God, trust God—serve Life trust Life. This is the only road to liberty. It is only in this way that we can strike off the shackles of that great monster Mammon," When Mr. Hamblin says: "The selfless life is aloud

the life of liberty and freedom," he emphasises the teaching of the New Church to the effect that freedom is discovered within the law of the Lord—all else is slavery. We hope "A Venture of Faith" will have a very wide circulation, for it will carry a blessing with it wherever it goes.

CHARLES A. HALL.

# EXCERPT from *The Message*

January, 1931.

A VENTURE OF FAITH, by Henry Thomas Hamblin. (The Science of Thought Press, Chichester. Price 3/3, cloth; 2/2 paper.)

This small book, written by Mr. H. T. Hamblin, the Editor of "The Science of Thought Review," is a book that I strongly recommend everyone to read; for it sets forth a particularly inspiring picture of Faith in action. It is a condensed account of the life and work of Pastor George Muller, combined with a simple commentary explaining that application of the spiritual laws to our life which enabled George Muller to accomplish his great work. George Muller was the founder of the well-known Bristol Orphanages, which he maintained throughout the course of his long life without resorting to any form of public appeal for funds. His method was to rely entirely upon faith and prayer for the supply of all his financial needs. By the end of his life George Muller had raised no less a sum than £1,380,000, all of which came to him through the channel of Freewill Offerings. I recommend this book because I feel sure that it cannot but strengthen the faith of all who read it, inspiring them to follow the example of George Muller, and to rely wholly upon God for the supply of all they may need, both for themselves and for the support and furtherance of the work they may be employed in doing for their fellow men. I would add that anyone knowing the history of the work accomplished by Mr. Hamblin himself for his fellow men must feel that he also is an outstanding ing example of what great things faith in God can still accom-

H. C. P.-W.

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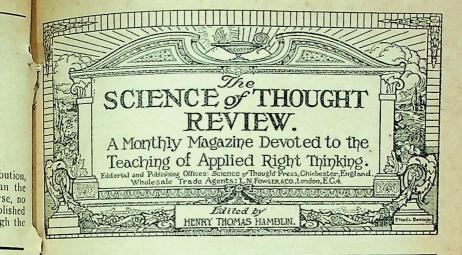
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## Editor's Monthly Notes.

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On resisting the temptation to fear, and the overcoming of the sin of doubt.

The life of the true man is a life of mastery. Not of mastery over others, but of mastery over "self," and all its weaknesses and indulgences, and over fear. He who overcomes himself and his fears becomes a master of life and all its experiences.

Nowadays, we are told, in the popular Press, "not to worry," by which is meant that we should dismiss the cause of our worry from our mind, and that we should go to see a funny play instead, or do, or see something that would cheer us up. This is good advice as far as it goes; but unfortunately it does not go far enough, neither are its effects lasting. When the performance is concluded,

back comes the cloud of worry, with its fears and appre-

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Religious people speak of "leaving it to a Higher Power. This is not much better than the advice given in the popular Press, because although it acknowledges a Power higher than that of the world, it yet uses the term only as a sort of an anæsthetic. It does not master the trouble, but merely allows one to sink down into a state of, coma, allowing things to drift. Only too often it is simply a mere hoping for the best. People who give or follow such advice are not masters, but are simply slaves of those influences and experiences, which overwhelm man if he does not overcome them, and rise above them.

But the overcoming of fear is something more than "not worrying." Merely dismissing a thing from the mind for a time is not mastering it. It is not the act of a hero, but of a coward. It is merely putting off the evil day. Later on the trouble has to be met, and by that time it has assumed giant's dimensions. The more we shrink from a trouble, and the more we try to run away from it, the worse it appears to be. Fear becomes our master, if we accept it. The only wise thing to do is to meet it now, and destroy it, while it is yet young and small, before it grows into a domineering and destroying giant.

Nowadays, it is known that we are subjects of suggestion. We are not tempted by a horned individual with a tail, but by suggestion. It is known, also, that the suggestion that we accept becomes part of our life. Fear is suggestion of evil. If we accept it, evil becomes part of our life; but if we destroy the fear, evil cannot enter our life. When fear has been cast out we find that the thing of which we were afraid, either never reaches us, or turns

out to be blessing.

The great thing to be overcome is fear, because "fear hath torment." And not only so, it is the cause of disease and ill-health, and of failure, unhappiness, and a host of negative ills. Fear cannot be overcome by running away from the thing or experience of which we are afraid, or which we dislike. Suggestion of evil, which strikes fear in our heart, cannot be destroyed by refusing to meet its challenge, and going to an entertainment in stead. Fear must be faced; it must be met, challenged and overcome. When this is accomplished, we generally find that there is no substance behind the fear. But even if this is not so, we find that the experience is not as bad as we expected, and that power is given to us to pass

through it creditably.

want to emphasize the point that if fear is killed and suggestion defeated, so that they find no lodging place in our mind, the thing that we fear does not materialize. If we overcome our fear, the thing of which we are afraid is overcome also. The event may come, but not the fearful thing that we feared. Thus what we have to do is to become perfectly fearless about the thing or threatened

experience that causes the fear.

Here let me digress a little in order to point out two errors into which we all are liable to fall. First, the use of thought control in the wrong way, or of a false right thinking, which of course is not right thinking at all. We may think that we are controlling our thoughts and practising right thinking by avoiding all thoughts of difficulty, disharmony, unpleasant duty or event that we know must be met in the near future. This is an insidious evil, far more destructive to character than the habit of worrying. This mental cowardice is an evil that feeds and flourishes on itself; it saps the will, undermines the character and reduces one to impotency. The more we practise it the weaker we become, and the less able to carry on the battle of life. If we dodge the issue in this way, in our thoughts, then it becomes impossible for us to meet life with resolution; impossible to make firm and wise decisions; impossible for us to stand firm when the great moral crises of life sweep down upon us.

Every thought of evil that challenges us: every thought of difficult duties that have yet to be met: every reminder of unpleasant experiences lying in store, must not be dodged but must be met, challenged, and overcome through a mental use of the will, and through a recognition and affirmation of the power of God and the reality of Truth. This must be done firmly until we overcome in our mind the difficulties that we are tempted to dodge, and we have a consciousness of victory. Inward victory is necessary first, after which an outward overcoming becomes possible. If we continually gain the victory, mentally tally, over our difficulties and the things we dread we become stable in mind, firm in will, wise in choice, and

generally balanced and poised.

The second error into which we are liable to fall is to fight against the experience which we dread, instead of becoming unafraid towards it. This is the cause of great suffering unafraid towards it. suffering, for the semi-enlightened man knows enough

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about the power of prayer and the use of mind forces to create a great deal of extra trouble for himself. He triest to alter his life to suit himself, instead of seeking to go where Life would lead him. He thus creates an inferno for himself; whereas Life would fain lead him, through experience, to his highest good, wherein is joy, harmony and peace. We have to overcome, although we must not rebel against, or run away from, the experience that we dread. What has to be overcome is not so much the experience as our own weakness. We have to overcome our fears; we have to overcome our reluctance to face life's difficulties, we have to go forward willingly to touch the bottom of every experience. Paradoxically, we must not attempt to overcome fear because we fear the cause of our fear, and wish to remove it. What we have to do is to destroy fear, so that we can face the issue, not merely bravely, but entirely without fear; and willingly, welcoming the experience with co-operation, thanking God for it, and praising Him for it.

Elsewhere\* I have said: "Overcome depression, and you overcome the cause of your depression." It is equally true to say that if you overcome fear, you overcome the

cause of your fear.

Fear is of two kinds. There is the fear that is generated by some threatened unpleasant or painful experience of life. There are also the nameless fears of Neurasthenia. I will deal with the former first. The remedy in each case is the same, yet it is different, as we shall shew later.

First, then, the fear that is generated by difficult and alarming events, conditions or experiences. events cast their shadows before," in the form of fears, apprehensions, forebodings of impending evil, etc. Some sensitive people know when 'evil' is approaching through a sense of uneasiness. If they are uninstructed in such matters they simply worry and suffer, waiting for the calamity which in course of time duly comes to pass. Those who know what to do, at once set to work to realize the truth about God, His Divine order, and of themselves as children of God, until a sense of relief and peace is experienced. If they continue to maintain this sense of peace, then, when the evil happening comes to pass, they find that they are not involved in it, or are brought victoriously through it. Some may say at this point, that, if a coming event can be avoided, then it is

November issue, 1927.

not a coming event, but only a possibility, and all the talk about past, present and future being one is so much

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Dunne points out, I think, in his New Theory of the Universe, that while past, present and future are all stretched out in one line so to speak, and the future is just as real as the past and the present, yet it is possible to avoid an experience nevertheless. I explain this by the fact that the future as revealed in dreams, second sight, and so on, is not the real, perfect and true happenings of life at all, but only the false. But this falsity, if it manifests, is as real in our present consciousness as anything can be. But, because they are not the Real, such events can be avoided, not by seeking to avoid them, but through realizing the Truth.

I have already stated that we should never shrink from any experience; but be it noted, that God is the author of life and the protector of it, and is not the cause of any negative ill. The Divine Providence does not lead us into danger, or disease, or accidents, or calamities, but protects us from them, if we do but deal with each event of life aright; and if we do but live every moment in con-

scious realization of the Presence of God.

The obvious thing to do is to realize the Truth. What do I mean by Truth? I mean the truth about God-Love, and the truth about ourselves, as children of God, abiding in the Light. God is Infinite Love, Divine Wisdom, Inexhaustible Resource, Omnipotent Power, and much more. God is Life Itself, Health, Wholeness, Harmony and all that is good. God, Who is all this; God, Who is the One Great Father Spirit, who is the Lord Omnipotent reigning supreme, is our Father. And we are His spiritual sons and daughters. Sons of God, spiritual beings, immortal, eternal, joint heirs with Jesus Christ-the friends of God.

Those who walk in the Light realize that they are spiritual beings, living in a spiritual universe, which is governed by spiritual laws, and that they are upheld by spiritual powers; while all the Divine Forces and the whole resources of a Heavenly Universe are behind them. Those who can really realize this find that it is true in spite of all the confusion and disorder of the world. They are in the world (of disorder), yet not of it. There is Protection for every step. There is supply for every need. There is order at all times. The Divine Order is a reality. In it, every child of God is in his right place, at the right

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late Mr. Rawson very wisely used to say.

If we did but live every moment in conscious realization of this great truth, which is the Truth about God, our. selves and the Universe, the ninety-first Psalm would be true in our experience. It would be true because fear (the suggestion of evil) would be killed utterly and have no power over us.

I believe literally in the story of Daniel in the lions' den. He, being a man of God, and one who had ventured his all and done great things for God, was delivered entirely from all fear. Because of this no animal could touch him. If we only had the same faith and trust and the same absence of fear through a realization of the presence and power of God, the Reality, we too would be

Many of our readers are passing through experiences just as alarming, and probably more wearing and disintegrating. Long struggles with misfortune, long drawn out illnesses of loved ones, unemployment, misunderstanding by others, misrepresentations, and other troubles, these they think may be harder to endure than the sharp and sudden experience of Daniel. But the remedy is the same, and that is God-to throw oneself utterly and completely upon God, so that fear is utterly routed. The power of God is always available; and when it acts it always restores harmony-in the case of sickness, healthin the case of disorder of life in any form, order and God is not a God of disease, sickness and disorder, but of health, wholeness, harmony, order.

The troubles, disorders and disasters of life fill us with fear. We must look upon them as temptations. All these suggestions of impending evil are temptations. Our duty is to overcome them, to resist them, to send them about their business. If we kill the fear by finding God, and taking our stand in Eternal Truth, then the temptation is

overcome and we are delivered.

Let me emphasize once more the important point that fear must be overcome. Thoughts of fear, or suggestions of evil, must not be dodged, for then they enter the subconscious to bring forth fruit after their kind in the outer They must be overcome by Truth, for no evil can stand against it. If one of our near relatives has died of an insidious disease, the fear-thought will come to us that we too will fall a victim to it. We must not on the one hand accept this suggestion, nor, on the other hand,

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lightly dismiss it or dodge it, hoping for the best, but fearing the worst. What we must do is to meet the thought or suggestion boldly, bring it into the Light of Truth and let the Light dissolve it away. In the realization of God as Life, and as Wholeness, and of ourselves as children of God sharing with our Father His life and His wholeness, the fear is destroyed, and with it whatever modicum of actuality it had behind it. Every other form of fear can be killed in the same way, and must be killed if we are to live lives of victory and overcoming. We should never retire to rest without destroying all our fears.

Now a word or two about the nameless fears of Neurasthenia in its various forms. Fear is not the cause of Neurasthenia, but is a product of it. Yet, in spite of this, the cure of this disease is accomplished almost entirely by the overcoming of fear. In other words, overcome your

fear, and you overcome your Neurasthenia.

Neurasthenics suffer from lack of the power of concentration, of application, and also from nameless fears. The cause is one, and the cure is one. No one can cure a Neurasthenic, he has to work out his own salvation. This is not the time or place to discuss the cause or causes of Neurasthenia, sufficient for our purpose is the fact that by the overcoming of his fears the Neurasthenic can win his way back to health and happiness. But how can he overcome his fears? His life is full of fears. He is subjected to waves of fear which dominate him. They sweep down upon him at intervals, and overwhelm him. How can he overcome? He can overcome by taking his stand in Truth. A spiritually awakened person has a great advantage over one who is not awakened. The latter can only follow his Nerve Specialist's advice to deny his fears and to affirm that he is strong and unafraid. This is very much like trying to lift oneself by one's own belt, but it is the best that can be done in the circumstances. With one who knows that he is a child of God it is very different.

Here let me digress once more. Some may say: "But how can I know that I am a child of God, or that I am spiritually awakened?" The answer is that if you have any love of spiritual and heavenly things at all, and even if you have but a small measure of understanding of spiritual things you may know that the Spirit of God is in you: and not only in you, but coming into expression through you, thus galvanizing you into life—the real life.

No one can love or understand spiritual things at all except the Spirit be in him, for spiritual things can only be

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I said a moment ago that the Neurasthenic can over come his fears by taking his stand in Truth. It is a great day when he realizes the truth of the words "Within You is the Power." When once a man awakens to this truth he is a changed being. He knows that the Power within him is not the power of his usual self-hood, but the Power of the Infinite.

In his battle and struggle towards liberty and sanity he has to distinguish at all times the difference between the power of his finite self, and the Power of the Infinite that is within him. If he relies on the power of "self," he falls. If he relies on the Power of the Infinite, he overcomes. "I can do all things," said St. Paul, "through Christ which strengtheneth me." And again, "Yet not l but Christ." This expresses what I want to convey, perfectly. All things are possible through the Infinite Power, the Power of the Eternal Logos, within us. "The Word was made flesh and dwelt among us." We are sons of God, because this same Word has been born in us.

Now, as a child of the Kingdom—as one in whom dwelleth the Infinite Life and Power of the Universe-the sufferer must refuse to accept the fear thoughts that attack him, or the suggestions of evil that assail him. He must look upon all such suggestions as temptations to To doubt the Power within us, is to sin, for this Power is God. He can say: "I am a child of God. Within me is the whole Power of the Universe. I go forward with joy willingly to meet every experience, knowing that I shall find God in it, and Divine Love behind it. Whatever the experience may be, it can lead me only to my highest good. I welcome it, and thank God for it. The Divine Power within laughs at my fears. I walk in the Light; I abide in the Light; I am yoked with Christ and all is well.

"Be yoked with Me (walk in union with Me) ... and ye shall find rest to your souls. For my yoke is easy and my burden is light."

Neither despise, nor oppose, what thou dost not under -WILLIAM PENN. stand.

## Monthly Notices.

It has given me great joy to come in contact with a new magazine published at Hyderabad (Sind), India. It is called Dawn, and is true to its name. A study of its pages, especially the writings of its Editor, gives one a beautiful insight into the true heart of India, the spiritual heart, that throbs and glows with love of all things pure, lovely and good. I have taken the liberty of reproducing one page, entitled "Christ-Shakti." No one who loves the Lord and his brother man can read this page and not be touched and softened and made more like Christ.

If we of the West were to live and be like Christ, how eagerly the people of India would follow Jesus and put His teaching into practice. Perhaps it is not too late for

us to start now!

#### PROPOSED CENTRE AT BOURNEMOUTH.

A preliminary meeting will be held at Flat 3, 18, Bodorgan Road, Bournemouth, at 3 p.m., on March 11th. This address is situated at the top of Richmond Hill, turning off from The Square. All readers in the Bournemouth district who are interested and who can attend are cordially invited.

## FOREIGN TRANSLATIONS OF THE EDITOR'S WRITINGS.

Mr. H. W. Knoest writes from Ant Duyckstr 10, The Hague, Holland, saying that his work continues, and it is wonderful how it is blessed. He says that this year he has started a Study Circle which meets fortnightly. During the past year he has received 306 guilders towards the expenses of printing, etc., all Free Will Love Offerings, and he looks to Divine Love to open up the way for further activities. He is translating the writings into several languages, and duplicating them or printing them, and distributing them in the various countries. He has had applications from South Africa, Poland, and America. Mr. Knoest cannot translate into all languages, however, and so if there are friends who can translate into other languages and also into Esperanto he would be glad to hear from them. Mr. Knoest's ambition is to have these writing writings translated into all the principal languages, and circulated in all countries. He says that Love will find a

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way. He is a good apostle himself because all that he is doing is being done as an act of love.

### VISIT OF RICHARD WHITWELL TO LONDON.

It has been arranged for Richard Whitwell to speak at the Rooms of the I.N.T.A., 94, Lancaster Gate, London, W.2, as follows:-

Sunday, March 8th, at 7 p.m.

Subject: From Defeat to Victory.

Tuesday, March 10th, at 3 p.m.

Subject: Spiritual Foundations

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Also, Monday, March 9th, at 8 p.m.

Subject: Our True Success.

The last-named Meeting will be held under the auspices of the Divine Science Fellowship, but will take place at the same address.

Mr. Whitwell will be at "The Rally," 9, Percy Street, Tottenham Court Road, London, W.1, between 6 p.m. and 7 p.m. on Monday, 9th March, for interviews, if there are any who especially wish to see him.

Also Mr. Whitwell will speak at London Unity Centre. 78, Lancaster Gate, W.2, on Monday, March 9th, at 3

p.m. Subject, The Great Law of Good.

#### BRIGHTON.

Mr. Richard Whitwell has received many requests that a Meeting similar to the one that he holds at Worthing should be held at Brighton. Will, therefore, those who are interested, and who desire that such a Meeting should be inaugurated, please communicate with Mr. Whitwell at 54, Marlowe Road, Broadwater, Worthing. Helpful suggestions as regards a suitable meeting place, at any rate for the first meeting, would be welcomed.

THE POWER THAT WINS.

Our supplies of the above book by Henry Ford and Ralph Waldo Trine are almost exhausted. When the new edition arrived we had so many orders in hand that it took our Book Department several days to despatch the copies ordered. Those who have been disappointed in their efforts to in their efforts to secure a copy of this work may obtain a copy if they write at once. The price is 5/4, post free.

LECTURES ON BLESSEDNESS.

A new edition of these Lectures is being prepared, as the second edition is now exhausted. These are the same original Lectures, unaltered. They are sent out on the Free Will Offering system, one at a time at fortnightly intervals. A prospectus will be sent on receipt of a stamped, addressed envelope.

WORTHING MEETINGS.

Mr. Richard Whitwell's Worthing Meetings for March

March 11th.—The Coming of the Kingdom.
March 25th.—Our Reception of Good.

General Subject: Pillars of Truth.

The Meetings will be held at The Oddfellows Hall, Clifton Road, Worthing. This is five minutes' walk from the Station, and is on the No. 6 'Bus route. The Meeting will commence at 3 p.m., and the Speaker in each case will be Richard Whitwell.

Mr. F. Pettipher, B.Sc., of Cranemoor, Highcliffe-on-Sea, Hants, writes to say that he and Mrs. Pettipher have arranged for Dr. Julia Seton to visit them as a Guest of Honour, and to lecture on March 26th, 27th, 28th, and 29th. This will give an opportunity to many to meet Dr. Seton, and hear her Lectures at close quarters, so to speak. Mr. Pettipher says that he hopes to arrange for similar visits by other Lecturers during the Summer Holidays.

There has been such a big demand for the little book entitled "The Poetry and Beauty of Death," by the Revd. Arthur E. Massey, hundreds of applications being received from all quarters, that we have been asked to prepare a new edition, not for free distribution, but for sale. The price, however, will only be a few pence. We hope next month to be able to announce that it is ready. This beautiful work has brought consolation to many, and will, I hope, be a source of consolation and encouragement to many thousands more.

This month finds us with such an accumulation of Book Reviews which have been held over in type from month to month, that I am adding eight pages to this issue in order to make room for them. After this month we shall have to deal more drastically with the books sent to us, and review fully only those which are of particular interest.

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### Christ-Shakti.

The following extract from a new Indian magazine. THE DAWN, shews how Jesus Christ is winning His way in the hearts of this spiritually understanding people.

December 25th!

How sacred is this day to me! Yet there was a time when this day had no special appeal or attraction for me.

His influence is gradually growing. Like Krishna, Buddha and Nanak, like Zoroastar, Mahivira and Moses, and all the saviours of humanity, he lives. He lives in the search of some loving hearts, some longing hearts, some broken hearts, some bleeding hearts.

Through these nineteen centuries and a quarter, his spirit has worked wonders. Slowly yet strongly has it

touched many in different climes and countries.

Methinks there is a force-Christ-shakti-in reserve somewhere, and this energy is flowing continuously on this earth-planet.

In every country have been thrown up witnesses to this shakti and they have responded wonderfully to the Spirit

of lesus.

In India, too, has been working this shakti, and but for India's subjection to Western Imperialism many more in India would rejoice in the Name of Jesus.

Jesus was of the East, and the day will come when

India will acclaim Him as her very own.

In the little ones of the Lord, not in the glamour of the great," glows the beauty of the Christ-Ideal. This sacred day I breathe out an aspiration to be accepted in the service of the little ones. Upon them the Great Musician plays as instruments that reflect the vibrations of the Christ-shakti.

-DHAN, Editor of The Dawn.

Would'st thou be happy? Take an easy way; Think of those around thee, live for them each day. -COWPER.

## The Divine Leading.

By RICHARD WHITWELL.

"Let us take care that the work which lies before us is faithfully done. It may seem that we are working into the hands of a grasping employer, but really, in a higher sense, we are not. He may think that he is taking the reward of our labour, but he is mistaken, for we ourselves are. Our labour, sincerely done (whatever our circumstances may be), has a double value, apart from mere considerations of money and gain. First, it tempers the life, enriches it, makes it strong. Secondly, it is helping to dig the grave for those unkind and untrue conditions, governed by self-interest and insincerity, in which we find ourselves (and, in a measure, and unavoidably, participate.) It is the uprising of the sincerity of the nation, in the common people, which will sweep the evil thing away.

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While the light of Sincerity illumines the mind, and Love animates the heart, we may be sure that we are rightly led. An invisible Presence takes us by the hand, and we pass through many rooms, until, one by one, all the intuitions of the soul are fulfilled."

-(The Gold of Dawn,\*pp. 28, 29.)

There is a divine leading, of a very surety. And its way is wonderful, and it is accurate. The more we can give ourselves to it, the more wonderful it becomes. It makes us free. It opens the door of heaven. It reveals life to be good beyond all our dreams. It teaches us that God is all in all. It withdraws us from the selfhood, with realisation of the God-life filling us through and through.

It is the true purpose of life recovered in us, the purpose expressed in those wonderful words of the Fourth Gospel, "to know, and to be known of, God." And these words suggest man's deepest found intimacy with Life itself

We progress toward this understanding of our real being, and unto this realisation.

The way of the Spirit is not to lead us into pleasant pastures, but unto greatest service. In the end there is the rich consciousness that 'now are we the children of

The Gold of Dawn, by Richard Whitwell. 2/6 net. The Science Thought Press, Chichester.

God,' with purest ministry ensuing. We realise that if we are being led, we are being cared for too. If difficulties hem around us, they will shift at the right and best time. If the leading is through storm and tempest, it is good, in order that we should prove the wonder of it all

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In the midst of crisis, how great to experience the peace of God, that inner poise and rest of spirit more than words can express! In the midst of danger, when enemies seem to compass our life about, how great to be able to say with the Psalmist, in utter knowledge that it is well. because God is with us, "now I will lay me down to sleep!" It is in such realisations of the understanding consciousness that we become aware most of all of the divine immediacy, and the leading of God's grace. When we come up against the human impossible, we may fall back upon God's "all things are possible-to him that believeth.

We will find Goodness all about us, if we but make right contact with it. When all avenues seem to be shut,

we will find there is one way yet untried.

We journey, with many stumblings, until we learn to walk-in God's new dimension-in the light of the Spirit. The life of God is in and through all that is, though we know it not. The path of faith is our walk in God.

The One Life surges through all that is. It is active and present everywhere, in its circulation, in its livingness, in

its harmony.

By faith our life is joined thereto, and becomes open to

the same, to its circulation of blessedness.

When the light of Truth first awakens in us, and we begin to apply it, be it never so little; from that moment, which is the dawning of faith, our life begins to be indrawn unto that Life which is the Life indeed.

It is the inward spiritual life, but it has definite appli-

cation in our outward life also, with practical issue.

From the moment when faith awakens, there is a purposive direction to our life, a leading from on high. A consciousness relative to the Whole is born in us, a spirit that claims kinship with all that which is real and true. The meaning of experience is the generation of the child of God.

Therefore it is in and through our daily experience that we find the leading; in our seeking the hidden good that

it contains, and our response to it. John Keble realised the wonderful truth when he wrote

those beautiful lines:

"The trivial round, the common task, Will furnish all we need to ask: Room to deny ourselves, a road To lead us daily nearer God."

Yes, that is the purpose, for the daily action brings opportuntiy of self-surrender. It is the point of our touching with the Life that is everywhere present. For us the meaning is here in the matter that is in front of us. If we seek It elsewhere we will not find; we must come back to the opening that the present moment brings. A door will open there for us, as we are true to the bigger

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The illumined soul finds its joy in this very thing. The place, the action is not one to shun, or to fear and escape from, but to measure ourselves thereto in faith and love. To face the matter fearlessly, whatsoever it be, whatever the outer appearance may be-and even if we are ourselves foolishly responsible for the same; it is this to which we are called, at this moment—as it were, to pass through -this time, this place, this experience and opportunity; seeing in the invisible, the meaning, the wonderful meaning, the way unto a great deliverance. The trumpet is sounded for our advance into the Land of Promise by our love, by our truth, by our loyal visioning of God; advancing from where we are, step by step.

> "There is no great and no small To the Soul that maketh all: And where it cometh, all things are; And it cometh everywhere.'

There is no great and no small; the immediate thing is

the most important, at this moment, always.

How much more wonderful is this spiritual guidance than to hear and obey some audible voice, or monition, that is not from ourselves, saying, go to this place or to that place, or do this or do that. Even if such a message from the invisible were to come as an angel of light, if it take us from what we know to be our post of duty, let us not heed those words, but stay where we are, doubly in earnest in the matter before us. As the apostle expresses it, we must test these spirits. Very often such words are according to our inner desires, more so than we are aware. If we give too great heed to them we will find after a while that we have been led astray.

In this way a spirit of pride may be engendered, some-

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thing that takes us away from true humility, because it tends to make us feel different from other people; but that is not God's will. It is a sure sign that we have been misled, for we have been listening to astral voices, imagining that they have come from heaven itself. Signs, words, colours, images, beautiful and enticing visions, and the like, often follow the first illumination of the spiritual aspirant. It is easy to be led astray at this point, and drawn away from that essential ground, the place of humility, where we meet God, in prayer and through experience. But the spirit earnest for God does not linger, and they depart: he knows a surer guidance.

We do not doubt that guidance does come audibly, at times. But these times are special, and, nearly always, they are occasions of crisis. Then the word comes, through a quickened spiritual sensitiveness, befitting the occasion. It was so in the experience of St. Francis. He had prayed in agony, "Be Thou found in me, O Lord", when—in his utter surrender—it seemed to him that Christ stood beside him, and spake audibly to him: "Francis, seest thou my church in ruins? Build thou Me it!" Paul had such an experience on the way to Damascus. He heard a voice which said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." And in the Old Testament there is the story of the child Samuel, now enshrined in that beautiful hymn for children, with its spiritual application:

Oh give me Samuel's ear,
The open ear, O Lord!
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all."

Sometimes indeed a word of truth breaks through and becomes audible to the senses; a word of challenge or of command, or of warning, with power always to change the course of a life.

But we need have no doubt of this, that when one progresses in the Path, and has become greatly sensitive and open to the Truth, he will receive intuitively, clear, and often swift impressions of direction, but these are in line with his way of experience, and not against it. The path of duty opens to an ever wider vista of meaning and purpose. These impressions come not from without, rather from within. They are channelled through the con-

secrated spirit, for that implies a looking into the central Light, and a seeking not our own.

There is the growing realisation of the Life of God that is everywhere, and the increasing light, and definite expressing of that Goodness in our own life and being, and

through all our ways.

As we seek not our own, the Life Divine has entry in our being; the Reality breaks through the illusion of the separate consciousness. It is the Son of God, the life of Christ indeed, the beautiful, beautiful truth; the only

begotten-for all else is of the illusion.

Unto this end, the manifesting of this truth of our being, our true love-nature, fragrant, beautiful, selfless divine, is the meaning of our experience and unto this end do we journey step by step. And it is also that we may realise fellowship with one another, which means a loving attention toward, and caring for one another in every possible way-therefore our drawing towards the new society, the kingdom of God on earth-achieving, in that action, shall we say, its organic nucleus?

'O Love! will men never see that Thou meetest then at every step, while they seek Thee hither and thither where Thou art not? When in the open country, what

folly not to breathe its pure air."

Are we in the open country? Is not God everywhere? Is there aught else, in truth? Or other meaning than His

meaning?

Seek you, dear souls, the secret of union with God? There is none other than to avail yourselves of all that He sends you. All things may further this union; all things perfect it, save sin, and that which is contrary to your duty. You have but to accept all that He sends, and let it do its work in you.'

In the pure innermost there is the free working of the Spirit according to the one great good Law, the rhythm of the Being of God. From our outward point of view it is the innermost. Yet it is everywhere, except in the contrary of a false imagination and seeing. It is our salving power. That we make contact with it, that it upflow through our heart-centre, a living fountain of eternal life, is our destiny.

The way to tap this great Resource, and our divine leading, is to stand still where we are, accepting what the present moment brings, whatever it be. The standing still marent moment brings, whatever it be. still means the stilling from fear and anxiety, and there fore the fore the turning in faith to God—believing that He will

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fight our battle, that He will lead us out from all our difficulties—our part being to fulfil, with new-found purpose, the duty and service that is before us, giving our selves thereto, no longer as in servitude, but in ministry.

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This is the unerring way of life, and because of our lovalty, in due time to our outer freedom too. It is the way of a great salvation for you, and for others through you. At once you find freedom of the spirit, and therefore, through your new attitude, the whole situation is changed for you.

"Everything is the hand of God. Everything is earth. air, and water to the soul. God's action is more universally present than the elements. His grace penetrates you through all your senses provided you but use them according to His order, for you must guard and close them to

all that is not His will.

There is not an atom, which, entering your frame, may not cause this divine action to penetrate to the very marrow of your bones. It is the very source and origin of ail things. . . . Under its influence all physical conditions become operations of grace.

You have but to love and accept as best that which the present moment brings, with perfect confidence in this divine action which of itself can only work you good.

"Come, not to learn the chart of this spiritual country. but to possess it, and to walk at ease therein without fear of going astray . . . divine grace shall utter to you alone

all that you require.

"In the Word, in God Himself, is the design after which you should be formed, and after which you are modelled by the divine action. . . . Is it not evident that the only secret for receiving the impress of this eternal design is to be passively submissive in His hands—it is graven on the will through its submission to the Will of God.'

"To find God under all these appearances is the great act of faith; to make everything a means of uniting one's

self with God is the exercise of faith."

May we not affirm, with the prophet of old-concerning this way of faith and service, "This is the way; walk yo

Arise then, my soul; let us walk with uplifted head above all that is passing about us, and within us, ever content with God—content with what He does with usand with what He gives us to do.'

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### Travel Within

How essential it is and how important to our spiritual growth to take our quiet time each day, and "travel within."

During that time we search our own hearts, making discoveries about our personal characters that should help us enormously.

If we are going by train or aeroplane on a journey, is not the engine well oiled, overhauled, and cleaned first? Then in the same way we should first clean our minds, cast out unkindly thoughts, gain our poise and let our minds glide smoothly upwards and onwards.

We are rewarded on our journey by discovering beautiful places and things. We pause at the wayside on our travels. Here we stop to instinctively send out gratitude to our Maker for things that before we had taken for granted.

As our minds travel, concentration becomes easier, and the journey more vital. We forget what others think of us, what they have done to us or what we think they have said to others about us.

We realise that what WE do, and above all, the motive that prompts us to do it, is all that matters to us on this wonderful journey through life.

Our travels to begin with are short, but if we persevere, it is impossible not to desire to explore further, until we finally arrive at a place of perfect peace and love, where we feel uplifted as though on holy ground. We are spell-bound, we listen for the "still small voice." All that is good and lovely will come to our assistance to help us. Then we become "In tune with the Infinite."

We begin to feel like Brother Lawrence that we want to "Practise the Presence of God" continually in our daily lives, that nothing else matters, save those exquisite moments of joy at the end of our travels.

We shall never regret it, but let us realise that we shall regret it if we neglect to find time to 'travel within' for a space each day.

R. D. H.

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### Results obtained by an Amateur, Healer.

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My first attempt at healing was unpremeditated. It was

in 1923.

I was ill in bed and noticed that a friend who had come to sit with me had a severe discoloration and swelling round one eye. She told me that she was in pain and was worried because she was unable to read. I remarked that I had been reading all the morning about remarkable cases of healing through the spoken word, and that the methods explained seemed extraordinarily simple.

My friend, I knew, was possessed not only of great faith but had also a strong leaning towards the subject of Spiritual healing, and I suggested that together we should seek to make contact with the healing in-dwelling Power. She agreed, and we thereupon entered the Silence. Twenty minutes later the discoloration and swelling had entirely disappeared, and my friend, taking up a newspaper,

found she could see to read perfectly.

I had never received any instruction or help from a recognised or professional healer, nor have I to the present time, but I had for some years been reading with avidity all I could find on the subject of healing, especially such books as Creative Healing; The Healing Christ, by Henry Victor Morgan; Within You is the Power, by H. T. Hamblin, and I had generally read his monthly periodical, the Science of Thought Review. To the teaching of a small book, Christ in You, by Alice Mortley (published by John Watkins) I am also indebted. I had also taken Mr. Hamblin's Course of Lessons. I had received no other instruction. Four or five years elapsed before I felt again the urge to use the power.

One of our maids was afflicted with a chronic mastoid abscess for which she had twice been operated on. For about two years she was obliged to pay monthly visits

to a London hospital for treatment.

She was extremely delicate, and the violent pain in her head and ear brought on severe attacks of giddiness causing her at times to scream and fall to the floor.

l used to talk to her about the healing power, and she asked my help. After each "treatment" she was alv ays eur

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remarkably better. She suffered tortures from fears and pain in her head at night, and I found that by giving a treatment' at bedtime she slept throughout the night and awoke strengthened and refreshed.

After a long time she was cured. She is now doing well in a situation which she could not fill if she were not

healthy and strong.

One day I met casually an educated woman of whom previously I knew nothing. She began to talk to me, telling me she was greatly troubled about a mastoid wound that for a year had refused to heal. It meant, she said, a second operation. I gave a "treatment," and a few weeks later I had a letter from her thanking me for what she called "the wonderful healing cure" she had received at my hands. The wound had, she said, from the time of the treatment, begun to heal, and was completely cured.

During, and after, this time I felt impelled to use the power more freely, and I began to help other cases that came across. Almost always, and in every case where the patients helped themselves, results were good, some-

times immediate.

One day a girl I knew asked me if I would see her brother, who was a young organist at a Church in Kent. He had had an accident to his hand, in which the tendon had been torn away from the finger bone. He suffered intense pain, and had fainted while having his finger examined. He had consulted four doctors, one a London Specialist. All agreed that it was necessary to operate. but none could promise that he would regain the full use of his finger, and the young man, realizing that his means of existence was threatened, was greatly depressed. There was, they told him, just an off-chance of it being put right.

The finger was bent down on to the palm; all power to move it had gone. He came to stay at our house, and at his urgent request I treated him daily. At the end of

a month the finger was entirely restored.

On one occasion an inmate of a workhouse I was visiting, asked me if I could do anything for one of their nurses who was afflicted with severe tremblings. I saw her and arranged to give a weekly "treatment," which was continued for many months. Doctors had failed to help or cure her. At first the disorder was very noticeable or cure her. able and almost continuous. She was scarcely able to take hold of a cup of tea when held out to her, and on going out into the cold she would tremble violently from head to foot and was scarcely able to speak. She was young and of a highly nervous temperament. From the first she began to improve, and after several months, to the intense delight of us all, a very decided improvement was apparent. In less than a year she gained one stone in weight. She told me one day that she had never felt cold since the first treatment. She entirely overcame the affliction, and now enjoys perfect health.

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Lately I volunteered to treat a woman for a very bad sprained foot and ankle. She knew nothing at all about spiritual healing, but partly no doubt, owing to the intense pain she suffered, and partly because she was a woman of perception and enlightenment, she readily

accepted my offer.

It would be impossible to imagine a more severe sprain; the entire foot, with the exception of the toes, was black, and the ankle was in like condition. There was intense heat in the discoloured parts when I began to treat, which became perceptibly cooler as I gave the first treatment.

The foot was so injured and bruised that she had not been able to put it to the ground, and had actually gone up and down stairs on her hands and knees, and when moving to the sofa had slung the foot in a round towel which she fastened round her neck and shoulder. An hour after the first treatment she put her foot to the ground and walked upon it without feeling the slightest sensation of pain. The next day she washed two flights of stairs and continued to walk about without pain. Though she was left alone all that day in their lonely farm house, she said she felt extraordinarily happy. Whereas, at other times, when quite well, she had suffered when left alone in the house, from nervous fears.

The foot had been injured two weeks when I first went to see her. The doctor had said that it was an exceedingly bad sprain and that he did not think she would get about under six weeks, as such a sprain often took longer

to heal than a broken bone.

At Easter, our district nurse brought me a message from a woman in our hamlet. I went and found her seriously ill and altogether in a state of hopeless misery. She was wracked by internal pains (for which she was being given morphia by our local doctor), her skin was tinted bright yellow, she could neither sleep nor rest, and in addition

to all this, she was suffering acute mental distress account of being ordered into hospital to have a lump in her right breast removed. After the first treatment the violent internal pain ceased, returning at longer and longer intervals—she was able to sleep throughout the night and what was still more remarkable, she had entered into peace. I treated her sometimes twice and sometimes three times a day. At the end of six weeks the lump in her breast had entirely disappeared, and she gradually became a strong, healthy woman. I should like to add, that her whole outlook on life had been changed and spiritualised. Throughout her faith in the wonder-working power was supreme and never failed. In a truly marvellous way it was given to her to realize that the curative power was within her, was her own spiritual possession to use by realization. From her perseverance and strong faith I received much help, and I realized that without her uplifting example and assistance so perfect a cure could not have been achieved.

Last Summer I noticed one day that the hands of a woman of seventy-two were blue and bloodless, and in

the state commonly called "dead."

In reply to my questions she said that for a portion of each day they had been in that state for about a year, and that while thus she could not use her hands, or close her fingers to pick up anything. During the treatment her hands became warm and normal and comfortable. I saw her again two months later, and she told me that she had never had one minute's trouble with hands since, and now, in mid-winter, she is still entirely free of the old trouble.

In another case a woman totally blind in one eye and who according to the oculist was going blind in the other eye, was sent by a patient to me for "treatment."

She had to be accompanied in the train and led across

London.

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ight tion From the first treatment the sight of the eye improved. She can now not only see to read somewhat, but comes to see me alone "quite comfortably." The oculist is astonished that the eye is getting better instead of worse.

A relative had very bad warts on the sole of one foot. Several large ones and a number of surrounding small ones, which were, the Chiropodist said, "rapidly increasing," and had been supported by the control of the c

After five made in the case.

After five weeks of absent treatments I saw the foot

again; it was now the foot of my vision, fair, unblemished, perfect. No other treatment had been given.

My object in writing this record is to give encouragement to those who desire to heal, to point out that if such as I, then they also may find grace and power to comprehend, and following the simple God-inspired rules laid down in such books as I have mentioned above, call down blessings indescribable upon the souls and bodies of all who suffer.

#### EDITOR'S NOTE.

Lady Fielding evidently possesses the gift of healing to an unusual degree, but all who feel called to this blessed work should try to help others. Even if they are not as successful, their efforts will result in blessing to others, and greater enlightenment to themselves.

#### A NEW YEAR'S PRAYER

Open mine eyes, oh! Lord, that I may see
Thy glory in the things which men count small—
Not to vast oceans, only, bow my knee,
But to the dewdrop, on a moss-grown wall—
Open mine eyes, oh! Lord.

Sunset and dawn both manifest Thy praise;
So does the holy pageant of the night,
With shining stars—But, let the humble rays
From street and cottage lamps, shew me Thy light—
Open mine eyes, oh! Lord.

Thy beauty is revealed in every flower—
Each blade of corn bears witness to Thy care—
Yet, blind, I pass Thy signs of Love and Power—
Father, forgive . . . forgive—and grant this prayer:
Open mine eyes, oh! Lord.

F. St. C.

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#### Disarmament.

In these days we hear and read much about disarmament, and the world looks eagerly forward to the day when war will be no more, and the nations will trust one another implicitly and will not feel the necessity of taking naval or military defensive measures one against the other. Quite apart from the political aspect of this allimportant question, there is another kind of disarmament which must be carried out in its entirety if peace is to come in the world. This is the disarmament, or un-arming, of the individual, and unless that takes place, universal

peace will never be established.

Most of us have armed ourselves against all kinds of imaginary dangers of which we are afraid, and have placed our trust in some material armour, thinking that thereby we will be protected. But as time goes on we learn, painfully but surely, that such material armout sooner or later invariably fails us in our most trying moments, and that instead of being protected, we are left open to attacks which frequently cause us severe pain and distress. We become ill and immediately put on the armour of drugs, which usually brings but temporary protection or relief. We protect ourselves against our neighbour, or against our so-called enemies, because we are afraid of them and feel that they will harm us unless we take precautions. We seek safety under the armour of life-assurance; we change our place of residence because we think that climate will protect us against ill-health; we protect ourselves against digestive disorders by adopting another form of diet, and so on. There are a hundred and one ways in which we arm ourselves against all kinds of imaginary troubles.

The question is, Does such armour really protect us? It may, to a certain degree, according to the faith we have in it; but if we are numbered among those who are in quest of harmony and health, among those who have been trying one thing after another and do not seem to be getting any further away from their difficulties, do not we finally begin to see that the flaws in this kind of armour are becoming more and more glaringly evident, and that in consequence we are not being afforded the protection we expected? Then comes a period when we begin seriously to reason with ourselves, or with one another,

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unould orts t to and to face the situation squarely, for we feel instinctively that unless we take up a firm attitude in this matter we will continue to drag on a miserable and discontented existence, instead of enjoying life as we see others enjoying it.

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So our first step will be to disarm, or to throw aside all reliance upon the unsatisfactory protective measures which we have vainly tried in the past. At this stage we may feel that we are taking a great plunge into the unknown, for are we not abandoning that in which we placed our trust? Yes, but it is just that we have failed to be protected by that in which we trusted, which has led us up to the point of putting on this new kind of armour in which there are no flaws, an armour which will withstand the worst onslaughts.

And what is this wonderful armour? Where is it to be found, and is it available for all or only for a privileged few? Ah, no, dear friend, there is no monopoly of this kind of armour, for it is everybody's property, it is everywhere to be found, it is all-powerful, and furthermore in its shelter you will find not only perfect protection but also health and happiness, peace and harmony. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Our disarmament must be complete before we put on the whole armour of God; we must not only give up all our old material methods of arming ourselves, but also all those subtle beliefs which have kept us in bondage for so long. There must be a general "throwing overboard" of our old ways if we are going to avail ourselves of full protection when once we have decided to put on the armour of God.

And what, do you think, will be the first effect of our having disarmed and put on the whole armour of God? At first we may, but not necessarily, experience a feeling of uncertainty and doubt; we are perhaps just a little afraid of having committed ourselves to the unknown. This, however, will be but a passing phase, and then to our great joy we will feel the all-abiding love, and kindness, and peace which fills our hearts when we once realize what living under the shelter of divine armout actually means. Oh, the joy of it, the comfort of God's protecting presence! For this divine armour is even available, ever at hand, always around, above, beneath

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even eath us: we have only to put ourselves unreservedly under its protection, "under the shadow of the Almighty," and then when trials do come, the realization of the protection afforded by the armour of God automatically frees us from any disharmony from which we may be temporarily suffering. "The eternal God is thy refuge, and underneath are the everlasting arms."

No matter how difficult the situation in which we may find ourselves, let us always remember that we are being protected by God's love and care. We must not think that we will be protected, but that we are being fully protected at that very moment. What peace and comfort there is in such a thought! We actually live under this loving protection; therefore we have nothing to fear. If we approach every seeming trial with the thought that we are being protected, how much easier would it be for us to meet all our troubles and difficulties when they do come.

Thus by realizing as often as possible the presence of God, and by putting ourselves with childlike trust into His hands, we just know that we are immune from all harm, and can afford to laugh at any apparent trials and dangers. "Therefore put on the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field." (Weymouth translation.)

And so let us all put on the whole armour of God, and go forth to meet every situation with joyful heart and perfect trust in His love and care, knowing that in His presence is absolute security, joy, and all-abiding peace.

H. W. S.

Come, Spring!

On farm and field; but enter also here, Diffuse thyself at will thro' all my blood, And, though thy violet sicken into sere, Lodge with me all the year.

-ALFRED TENNYSON,

in The Progress of Spring

The truest end of life is to know the Life that never ends.

-WILLIAM PENN.

### From Death unto Life.

By SIDNEY TAYLOR.

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The ultimate purpose of Christianity is the trite asseveration of the obvious truth-to first seek the kingdom of heaven. What is less obvious is that those who most fervently acclaim this truth must be prepared to make any necessary sacrifice in its cause, otherwise they incur the

penalty of being unrecognised by Christ.

The happiest example of sincerely pursuing this ideal is that of a well-quivered family, the members of which enthusiastically "exhort one another daily, while it is called To-day; lest any . . . be hardened through the deceitfulness of sin." For such a singlehearted communal life to draw so near to heaven the parents (or guardians) must attain an approximately equal degree of spiritual unfoldment and work together on a high plane of consistent endeavour. Inevitable problems are then met with a mental force which halves and simplifies them.

In actual life this "family portrait" is too rare a feature. When the spiritual ardour of one is crushed by overpowering hostility the situation becomes so eruptive that separation (without malice) is the only satisfactory recourse, for although Christ admitted that He came to send the sword of division, spiritual laws are most puissant where peace reigns. One small attic where Christ is is

healthier than a mansion with mammon.

Much is said in favour of family life, while the lot of "an only one" is depreciated. As either contingency contains both good and evil elements, it is unwise to generalize, but characters which tend to clash are rendered more mutually sympathetic when some spiritual

aspect has a degree of influence.

Theoretically, the purpose of family life is to fit the individual for social life, but taboos, intricacies of eti-quette, barriers of "caste," and many other delicate considerations defeat this purpose. A traveller addressing his fellow passengers with "Good morning, brothers and sisters!" would immediately be voted either a wag or a religious crank. Yet the Father of All, measuring with the scale of Truth, would see him otherwise.

The endless round of superficial obligations entailed by a large household leaves little time for each one to sound

privately the depths of the inner life, and the happier the atmosphere, the more difficult it is to consider as brethren those with whom is not shared a certain amount of intimacy. "Only ones," therefore, should be most appreciative of the reality of universal brotherhood.

Jesus Himself was taunted by unsympathetic brethren, but in the wilderness He had realized the truth of God's Fatherhood. Robert Browning says that "we have to live alone to set forth well God's praise." In this way, transcending the ethics of man's family life, Jesus

founded the highest order of brotherhood.

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The student of reality should prepare himself daily for the culminating point of his quest, otherwise Truth's final revelation will appear too soon for him to face its pure Light which ushers souls into the second birth. When the soul's higher consciousness has asserted itself (through the various processes of overcoming) another Enoch lives. Whatever alienation must be made, more is gained than lost, for the Light of Christ is the medium by which both mind and soul are virtually apotheosized. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, . . . with persecutions; and in the world to come eternal life."

Lest sceptics advise those who desire heaven upon earth to form a select community of their own, it must be understood that heaven's establishment by man is effected through overcoming worldly conditions, for so the soul becomes a positive factor in spiritual construction. Finite mind cannot know what spiritual perfection

is before knowing what it is not.

Thirsting souls ask the busy-mad money-hunters, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" The Holy Word says, "Let your soul delight itself in fatness... come unto me: hear, and your soul shall live." God's perfect Love ever draws us, for "now is the accepted time; behold, now is the day of salvation"—salvation from man's thoughts and ways.

Perhaps one in ten thousand is not anxious about physical necessities, understanding that "the life is more than meat, and the body is more than raiment." Some spiritual leaders forget this, for many love the outward signs of honours and the elaborate appurtenances which distin-

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guish high offices. Honours have no false glamour to those who remember, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

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The most amicable relationship would exist between employers and employees who act upon the inner significance of: "Neither be ye called masters: for one is your Master, even Christ." Is it justice to the very advanced souls known as The Masters, so to name them? In Christ's kingdom no other distinction than the Christian name is necessary, for terms of formal address signify that an artificial barrier either masks insincerity, or forms an enclo-

sure for the meritorious.

The greatest should be an example to the least, and the greatest in the heavenly kingdom count it evil for the soul when its possessor is loudly acclaimed with honeyed praise. A perfect soul knows how painfully its virtues have been acquired, and that perfection is but its normal estate. To that soul a high station in life is satisfactory only so long as the highest interests of humanity are served thereby. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Greatness consists in serving as the younger. Jesus constantly asserted, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

This era of pleasure seeks to prolong youth by artificial means, but eventual failure overtakes those who play, but do not work with and for the young in years. That youthfulness which receives, rather than gives, quickly flees. Youthful freshness is retained as the soul pours

itself out like a crystal spring.

Queen Victoria, it is said, studied foreign languages in order to remain youthful, but eye-witnesses report that her old age was not conspicuously comely. The whole Empire's motive was to serve the Queen, therefore it was most difficult for her, alone on her high regal pinnacle, to enter, in those (to us, with our New Thought, psychology, Healing Circles, etc.), unenlightened times, into the spirit of service so widely advocated to-day.

Sincere, self-negating service causes a renewal of mental balance and physical vigour through the surging upliftment of the overruling Law of Be-ing. Of the physical effects of spiritual regeneration, explicatory technical terms would fill volumes, were scientists sufficiently enlightened through personal experience of it. But one can only begin and end with the fact that Love's service rejuvenates, because it is for expression through such service that Life vibrates. One cannot serve without being served from on high, and the spirit of service reflects itself physically, according to the proportion of mental and divine self-consciousness. One lives, not unto oneself, but by projecting into the lives of all with whom one associates a soul-born love interest without which it is an intrusion to pose as a spiritual confrere. Buffon feelingly observes, "Friendship is the most worthy of human ties. A man loves his friend's soul, and to do that he must have a soul himself."

The average Christian's idea is that the seeking of the kingdom is possible only when the livelihood is a sure factor. But in Love's Kingdom one lives exclusively upon charity to each other. To be worthy of this honour, one's

whole existence must manifest Divine Love.

God, being perfect, wants not; neither do the godly. Consciousness of lack is the whole sum of the anxious question of a remunerative career. Every one needs activity, but the soul is utterly indifferent to any specific occupation, its entire interest being in means which permit the freest expression of the higher self, together with soul-unfoldment through discipline. What to do? is not so important as Why do it? Great skill can be a snare of selfishness. Love furnishes every need of life, so why should the soul cripple itself for a few temporary advantages? Evidently, the Christian parents' duty is to instruct their children to work for the kingdom, but they must first do so themselves

The higher consciousness becomes aware of itself when in the mystic silence that beloved Voice cries, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Then any measure must be seized which explicates life's purpose. Life's present mode may, or may not, need to be sacrificed, but one is not truly alive until, at the instigation of Love, a bold plunge has been made into the fathomless sea of Brotherhood, nor is the true value of anything apprized until the mite of Charity unlocks the priceless treasure-house of universal love. The nucleus of the soul's wealth is that virtue which is given, in lieu of material gain, to each divine soul that it may perfect its work in establishing the spiritual Jerusalem. This virtue is buried within man until he frees himself from the tyranny of both the

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In themselves riches and power (which tend to drug the soul-senses) are an uncertain quantity, for invisible wings may suddenly whisk them away. Where are the erewhile possessors then? Jesus purposely drew attention to the widow who threw all her living into the treasury, for she opened heaven's flood-gates upon herself. "Having then gifts differing according to the grace that is given to us . . . he that giveth, let him do it with simplicity (margin, liberally). . . . Let love be without dissimulation." The worldly-wise are stimulated only with the rich spice of life-which they must trouble themselves to seek but the heavenly-wise sustain the immortal inner-self with the cream of Life's sweet fullness by first considering the present and eternal happiness of the brethren. Do we sacrifice anything to minister to the Christ in the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner? Is our love for our brethren so great that we would die for them? Then we enter with the righteous into life eternal. We are now establishing heaven upon earth if, as true disciples, we are fulfilling the law, having the Light within us shining before men to the glory of our Father. Our eyes, being open to the Truth, discern whatever form good and evil assume.

As the world appears to mortals and immortals in different aspects, so is the world's attitude to them dissimilar. But the Truth-Seer counts nothing too dear for the gift of self-conscious immortality, the possession of which is confirmed by blessings "with persecutions," for "we must through much tribulation enter into the kingdom of God."

"Marvel not, my brethren, if the world hate you. ('Ye know that it hated me before it hated you.') We know that we have passed from death unto life because we love the brethren."

You must do as well as ever you can whatever He gives you to do; that is the best possible preparation for what He may want you to do next. If people would do what they have to do, they would always find themselves ready for what came next.

-GEORGE MACDONALD.

## Divine Psychology.

By KATE SIMMONS.

CHAPTER III.

CONSCIOUSNESS.

"If the universe is a universe of thought, then its creation must have been an act of

thought."

"Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our own individual minds have grown exist as thoughts."

—"The Mysterious Universe."
(SIR JAMES JEANS.)

Consciousness is as a traveller who emerges from an unseen region of thought, who first appears in the form of light, then of life, then of love. Thus the traveller is threefold in aspect: light or energy, life or organism, love or soul and these three though appearing in succession are one in actuality. Consciousness the traveller passes through many kingdoms, going upward in spiral manner until man is reached, and again upward until divinity is discovered.

Before man appears, consciousness is simple not self-conscious. Approaching the human stage, self-consciousness begins to develop, whilst arriving at man or self-consciousness, consciousness possesses in the form of vision, a super or God-consciousness, but retains in the form of sub-conscious mind, the memories and effects of the consciousness.

the preceding stages of the journey.

Consciousness arriving at angelic or God-consciousness, realizes divine sonship and universal consciousness, but retains in the form of individuality, the self-consciousness of the human stage. Moreover, since divinity is eternal

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and therefore ever-present, man already possesses in a potential God-consciousness, that which seems to lie ahead.

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Thus, consciousness the traveller leaves nothing behind, but takes forward all that has been gathered by the wayside, each aspect increasing in intensity of light, life and love as the journey proceeds. That is to say, divinity becomes more and more manifest. What do we mean by God-consciousness? We mean individuality arriving at the apex of its freedom, becoming identified with God and immortality, and from thence manifesting and ex-

pressing itself universally.

Simple-consciousness is non-egoistic. All lesser degree than man serve him in their aspects of conscious but not self-conscious life. Self-consciousness is the egoistic stage, where the traveller should move forward to God-consciousness. But humanity seems involved in a tragedy of standing still and serving self, of sacrificing others to self. Lives have become wounded in the conflict, wounds have turned to hardness, bitterness and fear, and self-sacrifice has become a necessity in order that those ills done by sacrificing others may be remedied.

If man were to realize his own immortality, he would enter the larger realization of the immortality of all life, he would then cease from destructive methods, becoming reverent and creative. Simple-conscious life serves man, correspondingly when man surpasses the egoism of selfconsciousness and arrives at God-consciousness, he serves the universe. We find it difficult to understand the universal consciousness of the God-conscious stage and imagine a merging of personality and individuality into a oneness of life, in which all differences have disappeared.

This is a misconception, for the traveller consciousness in taking with him that which has been gathered upon the journey, takes personality and individuality to their

perfected state in God-consciousness.

Hence, personality and individuality become in their divine aspect, the means of contact with the universe. Individuals, restricted by small personal views, limited by the opposition of the egoistic stage in which their interests are regarded as mutually antagonistic, cannot imagine the freedom of universal or God-consciousness, where individuality is united with the Will of the whole and consequently free from every opposition.

Hence universality is thought of as being a unity in

which all individual and personal interests have come to an end; instead of a state of harmony in which all aspects of consciousness have come to a perfect state of expres-

If rightly used, man benefits from his egoistic experience, for individuals must transcend all opposition and

surpass all desire to resist or oppose others.

The traveller consciousness, emerging from light which is natural, passes into Light which is divine and journeys upon the path of nature.

But he not only journeys, he has a function to perform; seeing the vision ahead, he must interpret what he sees: he grows by interpreting and the power to interpret grows

If he sees and interprets falsely, he produces illusion

and delusion, both within and outside himself.

Consciousness upon its journey, is energized by the vision of divinity, but it must impart its vision to those realms through which it passes.

Thus the path which consciousness pursues, becomes a

record of its own journey.

From true vision, man cultivates nature aright, and builds up true art, science and civilization, which in their real aspect represent the degree of divinity realized by consciousness.

But there is no compulsion in divine ways, consciousness may take a direct path towards divine Light, or concentrate wholly upon itself, imagining that all things are meant for the benefit of self. Thus individuals will bring no divinity to their own lives, and will fail to draw forth the latent divinity of the lives they contact. Health of mind and body will then depart, the arts will become false interpretations and symbols, and the sciences will be put to false uses.

That this is the way of consciousness at present, is evidenced by the fact that the main efforts of man, are spent in a colossal endeavour to maintain health of mind and body and to keep off disease, which like a wolf at

the door is ready to devour its victims.

The arts, even though beautiful and true in many aspects, are in others overloaded with an ugliness which expresses morbid and neurotic states of mind. They produce that which is a witness of divinity, as well as false symbols representing the dark phantoms of materialism.

Correspondingly, the sciences though inspired by sin-

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nin cerity of purpose and in many aspects bringing benefit to life, they also, by false method and use bring hardship, cruelty, and destruction. Thus, life is both truly and falsely interpreted, both helped and harmed, by those things which are meant for happiness and blessing.

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Consciousness the traveller, in adopting idealism, has difficulties, yet they are not that idealism weakens a man, so that he cannot face the world, instead desiring a vague dreamy life devoid of obstacles; but because the idealist's creativeness is compelled to function in a world which has become destructive and mechanical.

The idealist does not live in one realm only, but in realms which are totally dissimilar. He has to rise to the Source of creative energy and become filled with beauty and harmony; in contrast he had to descend into a world where he must adapt himself to the methods of those who compete, struggle and destroy. He has to live as if uniquely established upon idealism, or it will leave him, and is compelled to bring idealism to a practical, successful issue, when dependent upon the work of brain and hand.

Consciousness the traveller lives a life which is both subjective and objective, an inner and an outer life, a life experienced both in mind and body.

These two aspects of the life of consciousness—as we know them in nature, have two great modes which we call time and space.

Consciousness the traveller has become a weary pilgrim, his subjective and objective life, his times and spaces, are filled with dark shadows and sad history, his future is overcast with forebodings; he is enveloped in these to such a degree that they appear to be the only reality.

Consciousness has within itself the remedy; by disregarding the subjective and objective facts of its past and present history, by looking to Eternity and Perfection as Reality, it can come to the Divine Life and Light and cleanse and renew itself, it can be re-born and redeemed.

Individuals can accept and absorb as the great fundamental facts of life: that God is Good Itself, that this Divine Good is Supreme; that Divine Perfection is the true and perfect Law of consciousness; that the aspects of thought belonging to time, space, nature and history.

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his the cts ry, are relative facts experienced on the journey, but are not the vision or the goal.

Consciousness can cease being centred upon itself and its times and spaces, and unite with God and the universe; in that way its time-worn, space-laden journey will come to an end.

But the things seen in the greater life of divinity must be put to use and tested in practice. That is to say, the life of immortality must be sought by the mortal, and must be established by him, first in his mind as his standard of values; then in his objective life as his standard of facts.

#### Peach Bloom.

Flushed with a delicate gleam,

The buds of the peach tree awaken;
The fruit of its faith in a dream

Of Heaven, by cold winds unshaken.

Now your secret is out, little tree,
And your thoughts grow as blossoms for me.

Like jewels on high, they are strung,
The pearls that fair Wisdom adorn;
Or fairy lamps smilingly hung
And kindled with rose from the dawn.
Oh! Tree! What a joy this has been.
Thank God you had faith in your dream!

If we all had a trust just as true,
Kept our Vision undimmed to our eyes,
Its glory would pierce right through
The thick veil that o'er the world lies.
Oh! the world would be wondrously fair
With thoughts of God blossoming there!

VERA FRANCES.
(Mussoorie, India.)

### Woman's Page.

#### THE ONWARD MILE.

By MINNA BLUEBIRD.

Editor of THE BLUEBIRD MAGAZINE for children.

In our last chat we mentioned about Mrs. Myself, and the doing of Spiritual five-finger-exercises, in order to establish confidence in the Power she possesses, but has not yet fully used.

We also wrote: "All Mrs. Myselfs have some idea in

their minds of what they want to be.

In a measure that is true, but on the other hand, there may be six out of twelve readers who are both wife-mates and motherbirds, and they possibly feel like saying: "My dear Minna, as far as I am concerned, at this present period, that what-I-want-to-be idea has as much chance of sprouting, as a sunflower seed under a brick wall! Five, ten, or fifteen years ago, I answered the Love-Call. I was a recruit then. The Caller was also a recruit. Our 'Division' was a two-deep blissful affair that wandered around, certainly shoulder-to-shoulder, but never by any chance with "eyes front!" We did not see the Laughing Conjurer in the background, but with twinkling eyes he tiptoed behind us, and waved his wand, and whispered a wicked little 'Presto!' I am still trying to keep the flag of Peace and Honour waving over the small, cherubic army he left behind him, and over which I seem to be Co-General, captain, private, and drummer, all rolled into one. I suppose somewhere there must be a dividing line between this 'army' and myself but on some days feel so merged that I hardly know where I end, and t begins, and vice versa. So you see, to me, that "what-lwant-to-be" does not apply. I have no time, no chance whatever to do anything but wrestle with this full timeovertime job of being wife-mate and motherbird."

To all of which Minna replies: "I agree. I understand."
But she also says: In spite of all you have said, there is

an 'I-want-to-be' even in your case!

At the moment, it is not attached to any separate profession, or business. But it is the God-ring that rings at the door of every true woman's consciousness. It is the

"ring" that is going to make a big difference to you later on when you reach that half-century mark, which at the moment may seem so formidable and not-to-be-desired.

Just now, we know that the cherubic army is alarmingly all-encompassing, but my dear, just think round the fact that cherubic armies are transient. Nearly all mother-birds are inclined to gaze at their children with their mental field-glasses screwed up to the hilt and the wrong way round, thus magnifying them into young giants, rooted for all time into the home soil, and likely to clamour for maternal assistance for ever and ever. But now put the field-glasses the other way round, and mentally set the screw to your own fifty-mark.

How strange it seems to have to acknowledge that two of the deeply rooted giants have pulled up their roots like wisps of cotton, and quite easily have moved their lordly young feet on to entirely new ground,—that another one is showing a bewildering array of growth-symptoms, and that even in the "baby's" laughing eyes you can now discern a new, impartial, summing-up kind

of look.

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How strange it seems to have to admit that this period is not a Hampton Court Maze after all, but that it is a transient period,—to be loved, blessed, fulfilled,—and then—what? Isn't that the whole point? It was when I was thinking round these things, that a few simple verses shaped themselves:

Just up the hill—and down the hill, To most, Life seems to be; But from that fettered vision, Lord, Release and set me free.

A tiny rill from Thee I came, Then let each onward mile, Flow swifter, deeper, till I hear— Thy call—to rest awhile.

Fill now with tasks my eager hands, Bid me Thy Message take; Endow me now—then send me forth, To work for Thy dear sake.

I thank Thee, Lord, that Thou hast heard, This tiny prayer of mine.

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'Tis answered. This I know, because-The wish-in me-is Thine.

The what-I-want-to-be wish that God is now ringing at the door of your consciousness, has a two-fold interpretation. For the immediate present: "To be the best that I can be." To love, to bless, and to fulfill to the uttermost this present phase of experience. Secondly, to filter from it such Strength and Wisdom that I may be READY FOR THE NEXT ONWARD MILE that is awaiting my

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acceptance.

In these present days, there are innumerable tasks that can be done almost mechanically, because of their familiarity. You could, if your eyes were "holden"allow thoughts of "drudgery," "menial labour," "wasted time," etc., to enter. But if you are seeing with the Single Eye that sees only the Truth that all things are working together for GOOD, you will thank God for those very tasks. And because they are mind-freeing ones, you will use the time in which they are performed as Preparation Time. For every Onward Mile calls for much preparatory ploughing of the mental land. Ploughing that no one will know anything about but yourself. Strange, yet wonder-working ploughing that can be done while the humblest patch is being fixed—while knitting needles flash-while the duster waltzes and hops-while the dishcloth swims and dives-while mats wave-and brooms whisk!

Only yesterday I was speaking to an acquaintance, who had travelled widely before her marriage. Almost at once I sensed that she was carrying (silently) a heavy, depressing feeling of bondage. A feeling of 'I am caged. I am tied." To all outward appearances? Yes, she is. In Reality? No. Experiences are not mazes, unless we make and keep them so, by endless mazy-thought-steps. They can be, and should be, transient periods-opportunities for the filtering of Strength and Wisdom for the next Onward Mile. The Mile that can still be travelled in the Co-General relationship, but in the broader spirit of Union with Freedom, and mutual respect for differing individu-

alities.

Aping to emulate the tricks and mannerisms of youth. when we are middle-aged, is foolish beyond words. But to be ready for the Onward Mile—to greet it with shining eyes-is the "more excellent way."

# Non-Resistance—Not Resignation—as applied to Healing.

By JEAN SILVERLOCK.

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It is very evident to me, judging by the many letters that I receive from persons who ask me to explain the difference between non-resistance and resignation, that a good deal of perplexity and bewilderment regarding this subject prevails in the earnest minds of those most anxious to arrive at a clear understanding in this important matter. I am frequently asked, "are we told not to resist or fight sickness unless that means we are to be resigned to, and accept it either as unavoidable, or as the Will of God for our good?" Resignation-no one can deny it—is sheer acceptance, and if we believe as many hundreds of excellent Christians undoubtedly do that whatever sickness or disease we may be affected with is in accordance with Divine Will, or with Divine approval, it stands to reason that to seek the removal of that sickness is acting in direct opposition to the Divine decree. Certain it is that whatever we accept remains ours. We hold it by the mere fact of acceptance, and no one can take it from us, unless we consent to relinquish it. Faith is acceptance, but this surely does not mean that non-resistance is resignation. There appears to me to be all the difference in the world between these two states of mind or consciousness, although superficially considered these terms seem to be, I admit, synonymous.

We, perhaps, may not assume an attitude of resistance to anything confronting us, because we have no reason to recognise in that thing any power to hurt or to control us, and we are, most of us, aware of the fact that to fear anything is to give it a certain power over us it would not otherwise possess. By an attitude of non-resistance we simply refuse to offer any active opposition or feel any antagonism, being so fully conscious of the strength and rectitude of our own convictions and of our firm belief that if what appears to be evil does come to pass—that expression exactly describes what happens—it comes only to "pass," as a passing experience, and is largely brought about or at any rate proves more distressing than need be because of our fear and our perhaps half-unconscious anticipation of it. There is more truth than is

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readily recognised in that expression so often made us of, namely, "asking for trouble," but that we do, many of us, "ask for trouble," by expecting, and at the same time fearing, it is not so commonly understood-yet it is a fact—if coming events cast their shadows before those shadows are the foreshadowing of fear. Pain is an experience—the effect of some cause, often difficult, sometimes impossible, to discover—but no doubt arising originally from our ignorance or neglect of the ordinary laws of health. A malady maybe becomes manifest in some disordered condition of our body suddenly, and without apparent cause. If we accept it as something which we suppose must for some mysterious reason be decreed for us, "for our good," by the Divine Will, it certainly will not relinquish its hold upon our organism since we ourselves make no effort to remove or have it This is the actual attitude of such as are resigned to suffering, this is real resignation, and for a healer or practitioner or medical doctor to try even to relieve a condition to which the sufferer has become resigned—I was nearly going to say "endeared" by long association-would be as impossible a feat as the attempt to open a door that is locked and bolted on the inside.

That such an attitude as that of a sufferer who while professing the belief that his sickness is divinely decreed and accepting it as such, yet not only complains of it as a grievous cross too heavy to be borne but seeks through medical aid and spiritual "treatment" a removal of the affliction, that such an attitude is both inconsistent and illogical, these good but foolish people seem unable to realize. I know by long experience how discouraging and hopeless is the task of trying to bring even a little 'ease' to such sufferers who, after, or while, begging one to heal them of some unbearable complaint and almost in the same breath apologise to whom? To their own conscience? Or to God? For presuming to seek alleviation of pains that they ought, if consistent, to be joyfully enduring.

If faith means anything surely it means and includes perfect trust as well as perfect belief, and trust means surely absolute surrender of one's own will and judgment to that of a Wisdom and Knowledge we feel to be infinitely immeasurably higher and greater than our own.

Surrender, in the case of sickness, does not involve a joyous acceptance of it as an experience, but it does trust to the Omniscient Power that works in the Unseen

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n. lve a does een the Power that knows the "why and the wherefore" of the pain we are forced to endure as we, with our humanly limited understanding, can never clearly know. Also, if we look at the matter from a purely human or commonsense viewpoint, we shall see that surrender is nonresistance, and that non-resistance to pain comes from the recognition of it as a possible friend in disguise, a friend that is giving us perhaps timely warning of some disordered condition in the body which, if we will only keep quiet and "let be," Nature alone—that old 'wiseacre' maybe will, without any surgical operation or medical injections, remove. We are, most of us, far too impatient at the first sign of a swelling, or an 'ache' we cannot instantly account for, and at once we allow ourselves to get into a panic, or worked up into a high state of nervous tension, and cry out for a doctor or a miracle!

What we have to realize is that, to a great extent, we are each of us responsible for the state of our health. Our body when very sick and ailing is very often the longsuffering victim of our habitual wrong or ignorant way of thinking, of our uncontrolled tempers and ever at the mercy of our moods of moroseness or depression which we take no pains to alter. The poor body is often truly a helpless much-to-be-pitied victim and scapegoat! great deal of comfort however can be derived from the fact that the body belongs to us, but is not "us," is not what we speak of in speaking of our individual self as "I" and that therefore although it, our body, cannot help us to remove the often disastrous effects of our own mismanagement of it, because it has no separate mind, or life, of its own, yet neither can it hinder these efforts of ours to improve its condition. Doubtless many of us have discovered in these bodily conditions clear traces or effects of our prevailing habits of thought, and our careless or deliberate indulgence in violent temperamental emotions or destructive passions which gradually undermine the strongest constitution, and tear the finest nervous system to rags.

This discovery will surely prove to any one of us beyond all doubt that healing—or the establishing of health—well-being—must begin within, within ourselves by the renewing of our mind, the purifying of our thoughts, the awakening of our soul to the realization of that soul's high destiny, the recognition of what we are and the ardent sincere desire to be something so utterly different, which desire is a prayer—the highest and truest

that man can ever offer up, and one which assuredly find

And all this we each one of us must do for ourselves.

no one else can do the work in our stead.

I will close feeling I cannot do better, by quoting the last few paragraphs in Mr. Hamblin's inspiring booklet "Power to be Well," a book I advise you all, my readers, to purchase and to ponder over, especially these

paragraphs I am about to quote.

Endeavour always to realize that everything that comes into your life is due to the working of the Infinite Love. Everything that comes to you, no matter how stern the discipline, should be welcomed with open arms. as a friend and not as an enemy, for it is a friend, seeking to minister to your highest good and your eternal joy. The fact that love has to manifest in the form of pain and sickness is not because it is not love in its very essence, but because you have opposed and obstructed it in the past, and because you have not learnt certain lessons. Oppose the love no longer, but meet it with open arms, learning willingly the lessons life has to teach. This is the way to health.

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'Do not be dismayed or disheartened if you meet with set-backs. Those who set out to climb the steep heights, and to live a fuller and richer life, are generally tested and tried. This is the time when determination, resolution and faith are required. When all seems lost the battle is really won, for you are only being tested by the appearance of failure, in order to see if you are

worthy of promotion to a higher plane of living.

When you are down in the valley realize that behind it all is the Infinite Love. Endeavour also to realize that your life is perfect as imaged and created in the Divine Mind, and that this perfect image is the reality and all else is transient and unreal. Affirm, visualize and endeavour to realize the perfection of the real YOU as imaged in the Infinite Mind. Keep raising yourself up to this Divine Ideal which is the Reality—do this, and you will come safely through your adverse period, wiser and stronger for the experience.

This is the divine way of health, harmony and happi ness. Follow this, and you will gradually climb to higher vibration, to a higher plane, where adverse in

fluences will affect you but little."

One word more in closing. "Never give up the quest and you will arrive."

### A Man of Faith.

(Second Series.)

GEORGE MULLER.

PART XX.

By THE EDITOR.

"Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the

In concluding these studies in the life of George Muller lought to point out that his achievements depended upon the vitality of his inner spiritual life. He could never have accomplished what he did accomplish, nor have been the blessing that he was to thousands of people, if he had not kept alive, and daily nourished, his own soul. If his own spiritual life had become dead, then his work would have drooped, and his testimony would have lacked power and sincerity; in fact, his life would have become

I do not mean by this the committing of actual sin for no one knew better than George Muller that to achieve great things by prayer and through faith is impossible, if sinful thought is indulged in. He was far too wide awake and wise to be taken in in this way. But, like all who are busily engaged in religious and philanthropic work, he was tempted to attend to the needs of others, and to pray for definite things, to the exclusion of the nourishing of his own soul, and the strengthening of his own inner spiritual life. Wise man that he was, Muller detected this error in his life. He discovered that the very fact that all his spare time was spent in praying for his orphans and the specific needs of the Orphanage and the Scriptural Knowledge Association, was in itself a source of error, which ultimately would ruin both him and the work that he loved. Muller found as others have found also, that it was fatal to allow the activities of his work, even though it was of a religious character, necessitating much prayer and thought and study of the Bible, to interfere with L. with his own devotions and private prayer and meditation. It would naturally be thought that praying for others and for his Institution, and reading the Bible with a view

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to preparing addresses and sermons for the spiritual benefit of others would have been sufficient. But it was not so with George Muller, and it is certainly not so with us. It is possible to pray and study the Bible on behalf of others, and yet for our own spiritual life to be starved. Muller found that it was absolutely necessary that he should rise early and spend the best hours of the day (before breakfast) in reading, meditating, and praying over the Word of God, simply and solely in order that his own soul should be nourished. He found that, as soon as he started to read and meditate, ideas would come to him suitable for sermons. These had to be rejected, and the Word meditated upon simply and solely for his own soul's benefit. Again, the reading of the Bible would suggest needs of the Orphans which ought to be prayed over. These also had to be rejected, and again the meditation continued solely for the nourishment of his own soul. It may seem strange to most readers, when I state that, at this time, George Muller was literally fighting for the life of his soul, that his spiritual life was in jeopardy, but such was indeed the case. All who have engaged in spiritual work have had to pass through the same experience, or else become spiritually dead. It is vital that all such should do the same as George Muller, viz., spend the best hours of the day in meditation upon, and prayer over, some portion of the Bible, with the sole purpose of nourishing their own soul.

If this is necessary for one who is engaged in religious work, how much more necessary is it for one who is engaged in secular work and business! It is most important that "the cares of this world and the deceitfulness of riches" should be prevented from "choking the word, so that it become unfruitful." This can be done only through the setting aside of the best part of the day, before the usual activities and routine begin. For then the mind is fresh, vigorous, and receptive, for meditation upon the Word of God, in prayer and communion, for the special nourishment and benefit of one's own soul.

A good plan is to divide the time at one's disposal into three parts. The first period should be devoted entirely to nourishing one's own soul; the second, to praying for others; while the third may be devoted to praying for one's work and the many problems of life. The lastnamed may, however, be dealt with at night. If for any reason the time in the early morning is shortened, then

the meditation and prayer for the benefit of one's soul must take precedence at all costs.

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Some indeed may say that they cannot find time for all this, but George Muller, bearing the tremendous burden of his work, with all its activities and ramifications. demanding from him a hundred prayers, found that it was vitally necessary that he put it all on one side in order to think only of Cod and commune with Him to the exclusion of everything else. He not only found it to be vitally necessary, but he also proved that he was able to do it. He discovered two vital things of supreme importance which had he neglected them would have ruined his life. They were these: (1) To read actually the word of God, the Bible, itself, instead of religious books about the Bible. At one time he read religious books to the exclusion of the Bible, but found that his soul was being starved. He therefore realised how desirable it was, if he would keep alive his spiritual life, that he read the Bible direct, and for religious books to take second place. The second vital thing was that to which I have already drawn attention, viz., meditation and prayer in the early hours, these taking first place to the exclusion of everything else, in order that his soul might be nourished and strengthened.

It is equally necessary or even more so in the case of the ordinary individual that he should do the same as George Muller. Many people may say that to do so is impossible. Their life is so full of activities and their duties so many they cannot find time for it. By the end of the day they are too tired to meditate, pray, and read: while in the morning they have to rush off to work, etc. So long as they think in this way will they remain the victims of their circumstances and environment. But if no way appears possible they can make a way. If they would get up early and spend the best and freshest portion of the day in meditating upon God's word, and in personal prayer and praise, they would find that their health would not suffer through the reduction in the hours of sleep. In addition they would find that their life would become greatly enriched, harmonized and blest. character also would be strengthened, and their abilities and working powers increased. They would find that their work would be accomplished with greater ease and with increased efficiency, and that at the end of the day they would be less fatigued.

Let me repeat that the most essential thing of all, as

George Muller has pointed out, is that the time set apart for meditation and prayer should be used solely for the feeding of one's own soul. All sorts of ideas will come to one, ideas having reference to the instruction of others and the benefiting of others, and also to the problems of one's own life. These must be put aside and the attention paid solely to the feeding of one's interior life. Upon the aliveness of the soul everything depends—our service, our efficiency, our character, our success, our strength to overcome, our faith, our ability to know Truth, and so on. Without this aliveness of soul we may be very active busybodies, but we can never make of our life a true success; while what we do achieve, ephemeral though it be, can only be accomplished through exhausting effort and depleting strain.

THE END.

(This series of articles in a revised form is now available in book form. See A VENTURE OF FAITH in our advertisement section.)

#### FEAR NOT.

Sister, Brother—Sister, Brother, Do you tremble in the Quest? Is your heart downcast and weary, Courage gone, and soul oppressed? Sister, Brother—Sister, Brother, Fear ye not the darkest night; There is Calm to follow tempest, There is Love's resplendent Light.

Sister, Brother—Sister, Brother, Is there no hope in your heart? Does the wayward world grieve you? Do you fret and weep apart? Sister, Brother—Sister, Brother, I have known such anguish, too, On my head the Crown of Thorns, Nails my hands have pierced through.

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#### Book Reviews.

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THE MESSAGE. January, 1931. Edited by the Revd. H. W. Plowden-Wardlaw, 44, Osmond Road, Hove, Sussex. Price 6d.; or 7d., post paid, direct from the Revd. Plowden-Wardlaw, at

We have more than once expressed our unstinted admiration of this magazine. It is well edited, well written, and well printed: and it cannot be produced at the small price charged-by which I mean that 6d. does not cover the cost of printing and producing this magazine. I refer to this because I know what these things cost, and because the Editor does not mention it anywhere in the pages of his magazine. I think that it ought to be men-tioned, because people are anxious to help if they are given the opportunity. They ought to be given the opportunity of sharing in this beautiful work, for blessedness always follows, both to those engaged in the work itself, and those who support it with gifts of money.

The Editor starts his magazine and the year with a warmhearted letter to his readers, which closes with John Oxenham's little prayer, "Our Father in Heaven, we pray Thee to send into our hearts, and into the hearts of all men everywhere, the Spirit of our Lord Jesus Christ."

There is a fine article entitled "The Words of the Master" (Meditation). It starts off with: "The secret of spiritual and moral growth is to have an ideal, and to hold that ideal constantly before your mental vision." Good words, these. We are further told that "to you . . . God has revealed the Pattern Man, man as conceived in the beginning within the Divine Mind: the Pattern Man into whose likeness humanity must grow."

A most interesting and striking article is one by the Revd. Dr. John Gayner Banks, Director of The Society of the Nazarene, International, entitled "A Quality of Life." Dr. Banks has just returned from a title of the control of the returned from a tour of sixteen thousand miles with the Overseas Team of the Oxford Group Movement. Part of this tour was over South Africa. One of the things that Dr. Banks brought back with him from the trip is a greater appreciation of the back with him from the trip is a greater appreciation of the "Quality of Life" which is the contagious element in the Christian Gospel. He writes: "That elusive thing which we call a Quality of Life' is the most vital thing in all Christian experience. It is also the hardest to define or describe. Indeed, it is indefinable and indescribable, and always will be. This is quite reasonable, if we stop to think. 'In Him was Life, and the Life was the light of men.' It couldn't be translated into a book, because Life refuses to be stereotyped. The Word (Logos) could not be printed; it could only be lived, and it could only be lived. not be printed; it could only be lived, and it could only be lived in such fashio; it could only be lived, and it could only be rying in such fashion that men would understand what God was trying to say to say. So the Word was made flesh and literally dwelt amongst us. Only us. Only our unfortunate familiarity with the story hinders us from grassic. from grasping its real greatness. What Jesus brought from God was simply a new 'Quality of Life'—available, accessible, adequate to every need, sufficient for every emergency.

"And what Jesus I leave the sufficient for every emergency."

And what Jesus here intrinsically possessed. He also passed

on to His followers. It was not a teaching, but a Life. It w Life with a contagious element in it. It was Life that depended and for its quality on a relationship, not upon the mere acceptance of a doctrine. 'As many as received *Him*, to them gave He power to become sons of God!' It was in every case a reproducing life. No sooner did a man or a woman receive this Quality of Life. than he demonstrated the fact by passing it on to others,

"The 'Quality of Life' in Christ which changes lives, and cures Sin, and becomes a reproducing or transmissive force in the experience of each individual Christian, will also prove adequate to heal as Jesus healed. Indeed, the 'Virtue' that went out of Him (to quote the Lord's own phrase) and cured many others, besides the woman with the issue of blood, is unquestionably the 'Quality' of Life' which already works so marvellously in the transforming of lives in our midst to-day."

I commend this article to my readers, they would find it helpful and stimulating.

There is an article by Mr. J. M. Hickson, and also one by the Revd. H. W. Workman, both noted in the Healing work of the Church of England. Mr. Workman's article is thought-provoking and worthy of earnest consideration. I think, however, that he just misses Mysticism itself. Is not his realization of the ministry of angels but a half-way house to that which the Mystic knows and which he cannot and dare not describe? This article is full of rich thought and ideas which provoke thought.

"The Message" is full of good writing, wise counsel, and spiritual teaching, much of which is the work of the Editor, the Revd. H. C. Plowden-Wardlaw. I congratulate him on its high quality, and great helpfulness, and bid him and his work God-speed. I pray that he may be blest, and that many may be blest through him. I also hope that many readers will write for copies, and after that become yearly subscribers. I take this opportunity of thanking Mr. Plowden-Wardlaw for his very generous review of A Venture of Faith which appears in the same issue.

H. T. HAMBLIN.

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#### THE FOLLOWING BOOK REVIEWS ARE BY RICHARD WHITWELL.

DAWN: A Fortnightly Journal, Interpreting the Ancient Wisdom and the New Age; December (2), 1930. Published by Dhan Raj, at The Dawn Office, Krishta Kunj, Hyderabad (Sind) India. Single copy 2 annas; Annual subscription 2 rupees (inland) 3 rupees): or 5/2 or 1 doll; 3 rupees); or 5/- or 1 dollar and a half, foreign.

We are glad to see this magazine come from India, so full of love and belief and goodness, of the true line and lineage of India's best—the Vedanta, old yet never old, but rising in distance, India's background, like the Himalayas themselves India may have its own terminology, but its religion has a Christed centre. Therefore India responds when the message of Christetuly preached. is truly preached.

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A foremost leader of Indian thought is Professor Vaswani, Pender the love of his heart is twofold; it turns to Christ and to and the love of his mission seems to be to expound the best thought that is everywhere. Here in this magazine, for instance, powering life of Life is a quoted passage:

"If I were already at the gates of Paradise and a sinner demanded the help of my ministry, I would leave all the

heavenly court and go and hear him.

The writer of these words was St. Philip Neri.

This little magazine, full of good things, has in fact been started with the purpose of spreading the message of Vaswani and to expound the religion of saints-the best people of the ages-in and outside India. Several of the contributions are by Vaswani himself, including one on Jesus, commemorating December 25th, touching the subject with characteristic Indian viewpoint. There are two excellent illustrations, one of Kabir, saint, singer, and teacher; the other of St. Francis Xavier, the wonderful Jesuit missionary.

THE SPIRIT OF TRUTH. By Albert C. Grier, Pastor of the Church of the Truth, New York City, U.S.A. Published by Theo. Gaus' Sons, New York City. Price One Dollar.

Those who listened earnestly to Mr. Grier, when he was in this country, unfolding his spiritual message, will be glad to know of the publication of this new book of his, written partly, we imagine, when he was over here. It is obtainable in this country from The Science of Thought Press.

We may add that we think this little work fully on a level with Mr. Grier's other publications. In some ways it stands different, for it reflects the message that we were familiar withwith its greater stress upon the scientific witness with its ulti-mate vindication of spiritual truth.

Wherever science leads, the prospects open to illimitable vistas, and we bow in wonder and amazement before it all. And man, how does he stand? Will he, too, be reinstated to a position of equal wonder, by science itself, with its look into the infinite? Is there great and small, as we regard it, where infinity is concerned?

"The gospel which we are set to declare," writes Mr. Grier, is the gospel of the limitless adventure of men. The adventure is limitless because it is neither traced on stones nor written in books, but is engraved in the human heart. It is an adventure of the highroads of Zion, the highroads of the heart. The characteristic forms of the highroads of the highroads of the fourth acteristic of Truth is its innerness. It is the gospel of the fourth dimension. It recognises that any gospel that is founded upon the them. It recognises that any gospel that is founded upon the three dimensions will disappear, because time is a characteristic of the three dimensional world, and when time ceases to be, that be, that is, when the earth life ceases, the three dimensional world disappears.

Scientists are now recognising the fact that matter, which has three dimensions and has the three qualities of extension and inertia and inertia and weight, is real only in a limited sense, and that when you pass out of that area, it ceases to be 'matter.' So the Truth is a gospel of the character, it ceases to be gospel of the eternities; a gospel of the fourth dimension. It is the gospel of the eternities;

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written not in things, but in spirit, not in the without but in within, in the human heart. The Truth has its tabernacles, disser altars, its laws, its commandments and its worship—all in themeani

This does not merely mean that there must be honesty, in quote, tegrity, purity, and all the other high virtues of life as requisit to its understanding. It means far more than that. These ar simply fruits of an inner thing that no man can ever describe anoth Many think that these virtues are the Truth itself. They are of ba Voice see.'

Blessed is the man whose strength is in Thee, in whose heart thing

are the highways of Zion."

How nicely that is put. In these words we realise the strong the round of contact between the message of Mr. Grier, and the recognition of the rec teaching of the Friends with their doctrine of the Inner Light, he sh nor are we surprised that he was invited and accepted the invitation to deliver his message to little groups of that splendid exist body of people. To us one of the most interesting chapters of this book is "Mind the Light," which is a plea for the Friends done not to be blind to the deeper significance of their message, as it was applied by George Fox in works of healing. was applied by George Fox in works of healing. Fathe

We would fain write more, only space does not permit. Let us end with these words of the writer-quite searching words: "There is something more important than the Truth-it is the

Spirit of the Truth."

IMPRESSIONS OF A NOMAD. By Walter C. Lanyon. Published by Theo. Gaus' Sons, Inc., New York. Obtainable from E. K. Reader, 44, Leyland Road, Lee, London, S.E.12. Price 8/- net.

We like this book, both for its quality, and the manner in which the truth is presented. Tersely his message might be expressed in these words: "If we see good, then all is good; but if we see evil, then all is evil. If we expect good and evil, life is a program of the second continuous continuou life is a never-ending, therefore never-finished warfare." If with single vision, we express our truth, or in other words, our innate good will, Life will respond in truth and goodness every where where-thus vindicating that Life is Good. Therefore we may tread in heaven here and now. And, if we have eyes to see heaven is breaking through everywhere.

The book consists for the most part of a series of anecdots experiences, lit up with much kindliness, and made beautiful in the light of truth. There is also an artistry and a restraint about them, that them that is wholly admirable. The moral is never clumsil brought in. The meaning is intertwined with the story itself and it reveals as the central and glowing light through each little

narrative.

Though we would not ourselves express everything in quite the same way, we realise that the writer has his own definite doubtless stressing where the Truth came to himself most revalingly. ingly.

Somewhere near the middle of the book there is a chapter which stands distinct from all the rest. It is very small, for

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is contained in one page; and it is not anecdotal. It is headed:

"What went ye out for to see"; and there follows in a brief little

acles, dissertation the writer's central belief. It holds the central l in the mages. It is beauth the rays of which shine through all the pages. It is, happily, small enough to

"He who looks for evil to overcome, either in himself or in ness another, shall find it in everything. He shall enter into an arena of battle that will end in his own defeat, for he has defied the hey and Voice which saith: 'Ye do not need to fight; set yourself and

see.

He who looks for good, either manifest or unmanifest, in everyse heart thing with the clear understanding of the impossibility of anything existing but good, in the God-created universe, will travel e strong the road of peace. He shall 'come over' negative circumstances, and the recognising them as the expression of misapplied good, because the shall know that 'God is of too pure eyes to behold iniquity,' he invi- and surely, Beloved, what God cannot see or behold does not splendid exist as a reality, but as an illusion of the senses.

ters of Because the Son can do nothing except that which is first Friends done by the Father, it is impossible for you to see, or to know, to as it that which it is impossible for God to see, or to know. 'My Father worketh hitherto and I work.'"

The material of this book has been found in the writer's words: travels across the world, but the glowing spirit is his own illuis the mined consciousness.

THE VAITARANI. December, 1930. A Review of Current Literature and a Research Journal. Published by the Vaitarani Office Cuttack (Orissa), India, P.O. Chowdwar, via Jagatpur. Rs. 3 a year.

This is a little review magazine, as stated, showing that there are those in India responsive to the best of our Western thought.

particularly in the philosophical and mystical field.

PROTEUS. A Journal of the Science, Philosophy, and Therapy of Nature. Edited by Dr. W. B. Crow. Price 10/- per annum. No. 1. January, 1931. Published by W. B. Crow, 140, The Grove, This magazine, 115.

This magazine will be published quarterly, but it is hoped to issue it monthly at an early date. The object, which is an ambitions one, is to follow up, with best and clearest thought, certain of the control of the contro of the more elusive sciences—'the results of which studies, and many more, will be found to fit together in a most remarkable manner. Above all, the object of PROTEUS is to show this unity in what. in what at first sight may appear as an amazing variety of lines of research."

"CHRIST CALLING." By E. Howard Cobb. Published by, and obtainable from, the author, at "The Old Rectory," Crowhurst, Sussex, England. Price 2/6 net.

The Revd. E. Howard Cobb is the Warden of the Home of

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Divine Healing at Crowhurst, and we believe he is doing a trul; There splendid work. A book of this nature coming from one whose Friend heart and soul is in it, is bound to be helpful, for behind the word won is the living experience. The title itself is immensely suggestive that If we tune in on the Wireless we may hear beautiful music. If how a we tune in, spiritually, becoming quiet from the noises of the of the world, and all that that signifies, may we, in very truth, catch the voice of Christ speaking in our inmost hearts? And is not that a spiritual harmony? More, it is a power, effective in the

realisation. First, it is a spiritual influence, and secondly a har-

monising influence throughout the life, affecting mind and body

too.

"The Spirit of Christ in man's heart can root out fear. He can take away evil desires. He can implant such a desire to maintain the body as the Temple of His indwelling, that it will overcome the old lusts and desires which have defiled the Temple.

Christ knew what was in the heart of man, and so does He to-day. Whatever there is in my heart spoiling my life, He can root out, without having to probe for it like the psycho-analyst, LA who often stirs up so much mud, that he does more harm than there are the contract of the good. If the thing to be rooted out is in the nature of sin, He will bring it to the conscious mind, and inspire penitence and confession; or if it is a wound caused by some forgotten shock, He can heal it without bringing it to light."

"The truth behind so much 'unanswered' prayer is not that the Father is unwilling to give. but that we are unable to receive, because of our want of faith; our inability to realise the Spiritual.

Our minds are filled with sub-conscious fears, doubts and unbeliefs, which have got to be rooted out before the Father can manifest His love in us as He would."

"Believe that the Holy Spirit can root out these hindrances, and put in their place the assurance of the Father's love; give Him time in the silence, to work in your heart, and you will be able to receive many blessings that have long been waiting for you, in answer to prayers which you have begun to consider as Fixed ideas in the sub-conscious mind are the unanswered. root of a very great deal of trouble. Behind every chronic and persistent infirmity there is a fear thought, or expectation of suffering."

This book attempts to face such problems as: "Why did Jesus die upon the Cross? Why does God allow so much suffering Why did Jesus heal the sick? The relation between Science and Religion. What is more sick? The relation between Science and Religion. Religion. What is meant in the Scripture by the Heart of man How temptation can be resisted and besetting sin overcome How to pray.

INDIA AND US. By Carl Heath. Published by the author at Manor Way, Onslow, Guildford; and obtainable at the "Friends Book Centre," Euston Road, London, N.W.1. Price 6d.

This is a very artistically got-up little booklet, and the contents are good also, and come with an appeal to every one of good-will

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whose Friends. The argument is an appeal for a Christian interpreta-e word from of the situation in India, and a truly Christian answer to gestive that problem. To such a gesture of goodwill, who can estimate usic. If how great the result would be, or its contribution to the solution of the of the world problem also?

THE POETRY AND BEAUTY OF DEATH. By the Revd. Arthur E. Massey. This is now published by the Science of Thought Press, at 4d. Those who sent 2d. to Mr. Massey, at St. Willebrord, Lincoln Avenue, Peacehaven, Sussex, for a free copy, but failed to obtain one, may have one of the new copies by sending an additional 2d. to the same address. All other applications must be made to The Science of Thought Press.

THE GREAT HEALING LAW, by E. Geraldine Owen, price Dd.

LA GRANDA LEGO DE RESANIGO, being the same, in Esthan Teranto, also 9d.

Obtainable from London Unity Centre, 78, Lancaster Gate, Hyde Park, London, W.2.

We can commend this little booklet for its helpfulness, and we are glad to see that it is also translated into Esperanto, and we trust it will prove the pioneer to the translation of other writings from the standpoint of Truth.

There is a strong, terse word at the commencement: "The Truth shall make you free. Behold I make all things new." It is a happy linking of two great passages.

And there is a strength in what follows, much of which is sreatly helpful—and throughout is evidence of a clear outlook and a fine understanding.

"If man is spirit, why do we feel so contrary?

For the simple reason that our mind has dwelt on, and amongst. the shadows until we have become blind to the Light, and the shadows themselves have taken on a semblance of reality.

Man runs down in consciousness by intensifying negative states of consciousness—fear, worry, anxiety, etc.—until he feels like a lump of ice, and consequently unlike God, Who is Pure Spirit, Light. Harmony.

Healing, therefore, is brought about by remembering that as God's Life, Power, and Active Presence are in every atom of our being, we are all right—full of Life, Power, Love, and Joy, to which we give freedom of expression by our thoughts, words attitude."

JOY, "November, 1930." 10c. per copy. Red Rose Press, 2,136.

Red Rose Way, Santa Barbara, California, U.S.A. We commend this little magazine or maglet, for what it stands for, its joy-quality, and its sunshine. It is gladsome, but it is earnest, it is joy-quality, and its sunshine. earnest; it is fanciful, yet there is a practical side very evident

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"This, simply, is the message of 'JOY,' and of every blossom-

ing flower.

Health, Plenty, and Happiness for each soul who lives the final Love-Life. And for all Peace and Abundance when all live Love's Service."

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"I caught the thought of Love, I spoke the word of Love,

And began to live the life of Love-Then I walked with God-God walked with me."

A FULLER LIFE FOR YOU. By Olive Mercer. Price 1/6. Obtainable from H. T. Hamblin. Bosham, Chichester; or from The Book Department, Practical Psychology Club, Dunedin, New Zealand.

This little book is in its way a pacan of praise of the life of the spirit in present realisation. It is full of beautiful yet practical thought of great help and encouragement to the seeker. It deals with the wonderful Law that works for good, and life in relation thereto-and how we may rightly respond to the same, through spiritual understanding. The themes are big ones, and the passages dealing with them are brief—yet they are pointed, and so very often they touch the centre. For instance, this, relating to "The Law of Prosperity." "But if we desire prosperity, that we may share its benefits with others, if we desire it that we may be enabled to give a bigger service to the world, if our whole attitude to prosperity is big and unselfish, then we are fulfilling the law and everything we desire must in time manifest for us.'

"To full-fill the law we must desire for others all the good we want for ourselves, and the result will be as promised-good

measure, heaped up, pressed down, and running over."

PROGRESSIVE CREATION. A Reconciliation of Religion with Science. By Holden Edward Sampson. Two Volumes. Price 12/6 net each. Published by The Ek-klesia Press; Messrs. Rider and Co., Paternoster House, London, E.C.4.

This large book was originally published in 1909, and is perhaps the best-known of the Rev. Holden E. Sampson's voluminous works. It is "a treatise on the Science of Religion embodied in the Divine Mysteries." Following upon a shaking experience, with spiritual treatises on the Science of Religion embodied in the Divine Mysteries." with spiritual reaction—there came, in a peculiar way, illumination, and even definite teaching upon these things. The purport was an approach whereby a reconciliation might come about of religion with science. The thesis presented is stated to be "the result of many years' battling with the problems that all earnest thinkers and workers battling with the problems that all earnest thinkers and workers between the second seco thinkers and workers in the world have to face, and which every year invade the strongholds of creed and opinion, with sterner force and figures attacks force and fiercer attacks upon the very truths and principles which had formerly seemed impregnable."

"Progressive Creation offers the solution of the problems of life, in its scientific and philosophical aspect." The reader is

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exhorted to study it "as an ex parte statement, and reserve his res the final judgment until he has studied the thesis to its conclusion."

Love's The book opens with a plunge into the last conclusion. The book opens with a plunge into the heart of the matter, in

the study of Reincarnation as related to progressive creation, or Evolution. He finds it one of the essential factors in the cosmic scheme. "It is the physical and objective principle that affords the link between past, present and future, and reduces ages and periods to absolute unity. . . . It is that periodic event in which the creature—and man in particular—re-enters the habiliment of the flesh, the carnate state, and recommences his earthly exist-ence, for the ensuing period of another lifetime . . . better or worse, according as he has lived during his previous periods of existence." The purport of the writer is to show "that Reincarnation is the only possible dissolvent, in the alchemy of Science, of the crucial questions of which scientists confess that they are still at a loss for sound solutions. Also that Reincarnation is the only explanation that solves the stupendous mysteries of life and experience, which Religion, as set forth in dogma and ceremony, has, admittedly, only in a partial sense, succeeded in accomplishing.

Evolution at first was the normal course of life, till, in the buried past there was an arrest, and devolution took its place, working through the same principle, with ultimate purpose of restitution. Gradually a sorting is being accomplished out of original confusion. His plea is for a nucleus of the elect people of God, who will work together as a corporate body for the purifying of the Church-yet not merely spiritually, but in every way, for "the world is weary of the age-long strife of individualism."

SPIRITUAL EVOLUTION OR REGENERATION; The Law and Process for Unfolding the Christ in Consciousness. By R. C. Douglass. Published by Lothrop, Lee, and Shepard Co., Boston, U.S.A. Price 1.50 dollars.

"Man is Man's A B C. There is none that can Read God aright, until he first spell MAN."

It is a very ancient teaching that man is made in the image and likeness of God. It stands as a definite word of truth in the foreword of the Bible. There is also its philosophical counterpart, which to-day is being corroborated by science, in its affirmation that the universe recapitulates itself in the atom. It assumes that as physically, so also spiritually; though in deductive philosophy we might put it in the reverse way, as spiritually so observe the philosophy we might put it in the reverse way. ally, so physically. It is that the spiritual universe is reflected or more, recapitulated in man—that he is a little universe in himself, a microcosmos.

We wonder whether the Genesis narrative of creation was the daring statement of a God-inspired one who knew these truths, who looked into the genesis of the spirit in man, and knew of a surety that it was true of the greater Life itself?

Not merely in our own age, but down the ages there have been mystically visioned ones, who reading the narrative in contemplation of its spiritual truth, have read in it also an allegory of the creation allegory of the birth in man of the spirit of God. The creation

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In the Fourth Gospel, we cannot fail to notice the stress upon the Sabbath day of realisation, or the seventh day, in its spiri-

tual sense, when the Christ-healing was enacted.

The book before us is a reprint, of which there have been several others, of one which first appeared in 1903. It has thus proved of help and service to many. And it is attractively written. It is divided into two parts. The first concerns the first six days of creation, and their spiritual interpretation, the evolution of the child of God. The second part deals with the Christ symbology, the seven steps of Regeneration, illustrated in the Gospel story, the first represented by the immaculate conception, the last by the resurrection and ascension.

"Every great unfoldment proceeds according to the Cosmic, order, having six periods, six steps or six days in its evolution; the seventh representing finished work-the Ideal realised. Hence in the Spiritual interpretation of Scripture the number

seven always means completion—the attainment."

For instance, in the story of the Transfiguration the writer catches allegorical and spiritual significance—in somewhat the same way-six days or six steps culminating in the seventh of illumination and fulfilment.

"After six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

Time but signifies progress and development, but spiritually

there is no time. "The Spiritual is Now and Here always."

The six days of the creation story in the Mosaic symbology "are the 'six periods' or 'six degrees of initiation,' for the neophyte, before he arrives at the perfect state of illumination, symbolised by the Sabbath."

But the same is "more graphically pictured by the higher symbology of the greater allegory of the life of the greatest man of history, which has the same six days to represent the same six steps or six degrees of initiation in the unfoldment of the Christ in consciousness, until we arrive at the fulness of Christ."

But let us stress this point, that books of this nature are only valuable insofar as they urge us to put the teaching into practice in our daily lives. The mere intellectual enquiry into spiritual things does not come and the mere intellectual enquiry into spiritual things does not carry us very far.

We are glad to see ending this book the following story of

George Muller.

He was once asked what was the secret of his wonderful ser-

vice. and he replied:

"There was a day when I utterly died—utterly died (and as he spoke these words, he bent forward lower and lower until his head almost torols his head almost touched the floor)—died to George Muller, his opinions, preferences, tastes, and will; died to the world is approval and censure; died to the blame or approval of brothers and friends; and frien and friends:—and since then I have studied only to show myself approved of God."

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THE VEGETARIAN NEWS. Published by The London Vegetarian Society, 8, John Street, Adelphi, London, W.C. Price 3d.

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We have known and been interested in this magazine for a good many years, but how amazingly it has improved and is still improving under the able editorship of Mr. Frank Wyatt. His own leading articles are always pointed, and worth reading—and never fanatical. A frequent contributor is Mr. Reinheimer, whose original work in the scientific field is now beginning to find wider recognition.

POEMS OF LIFE, by T. H. Collinson, M.A. Published by The C. W. Daniel Company, 46, Bernard Street, London, W.C.1. Price 7/6 net.

This book of a gifted writer, gifted with unusual technical excellence in verse-craft, just fails that fullest measure of praise that we would fain bestow—that aeolian breath which touching the instrument, quickens the intuitive thought and feeling that they expand beyond purely intellectual limits. Then would it be, with that metrical gift, it would rise to a measure of greatness—the intellect surrendering its mastery. We refer more especially to the religious and didactic poems. Nevertheless we come to beautiful passages such as this:

"God's Heaven has been put into the heart, That's why this world could never satisfy. The soul is hungry—Goodness, Truth, and Love; These are its food, and they do satisfy,

These are its food, and they do satisfy,
As food and drink can satisfy the body."
But many of the poems dealing with Nature and life and human

love are very charming, as, for instance, this:
"I love thee, noble river—the mountain's daughter—
And Nature's sculptor of smooth-polished carven stones.

The cheerful music of thy many voiced water—
From a whispering trickle, to a thundering organ's tones."

THE CAT, in the MYSTERIES of Religion and Magic. By M. Oldfield Howey. Profusely illustrated: 15/- net. Published by Rider & Co., Paternoster House, London, E.C.4.

In the animal world there is more mystery attaching to the cat than to any other creature. It possesses a certain inscrutability, as if it knew more than appears, as if it were to say: What could I not tell you if I liked to do so!' Affecting to be oblivious to all things, reposing in the most comfortable place it can find, for hours on end without even twitching a muscle, every hair of its body yet seems to be sensitive as it is electric. Physically immobile, it is apparently psychically active. And hence its association with witchcraft, magic, and psychic things. We once knew a dear man who was perhaps more than usually psychic, and it seemed as if all the cats of the building invaded it was quite a business to get rid of them. The legend of the more than a legend.

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### Attainment.

I am content: no more I dream
Of ships that sail on distant sea;
No more I wait with longing heart
For what is mine to come to me.

Too long I in the future lived,
And dreamed of things that were to be,
Untasted left the present good,
But said, "Mine own will come to me."

Unveiled at last my holden eyes, I saw the present glory shine, And knew the universe was filled With good that was already mine.

Since that glad hour I sail serene
On what before was troubled sea,
And bless each wind, howe'er it blows,
Since it but brings mine own to me.

And is this faith? I do not know—
I know it smooths life's troubled way
And brings all things for which I sighed
Within the kingdom of To-day.

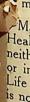
-HENRY VICTOR MORGAN.

(In The Master Christian.)

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# Health and Healing.

By THE EDITOR.

"Unto him that overcometh I will give to eat of the hidden manna."

-REVELATION.

There is a point in consciousness where we leave behind "self" and all dependence upon man, and are able to make contact with the Infinite Life Itself. This is the Hidden Life that can be discovered only by those who seek earnestly and persistently. When we reach this stage, having left everything of "self" behind, completely, we are able not only to make contact with the Life Infinite, but to enter It.

And as we enter this Greater Life we become established in that which is eternal and undying; that which never becomes feeble or weakened. This has its repercussion on the outward life and on our body. By quietly athing ourselves in the Light of this Wondrous Life we determined that our physical troubles become less, and our health proves. "In Him was Life; and the Life was the Light men."

Many healers are conscious of a White Light when the Healing Power goes forth. This is not a mental creation, neither is it a trick of imagination or product of thought or imagination. It is a making contact with the Hidden Life of God, which alone can heal. But this experience is not confined to healers. Others can experience it, and thus find the great secret towards which humanity has been moving all through the ages.

Let me repeat, there is a point in consciousness where we can leave "self" behind and all thought, quietly and restfully making contact with THAT, which no man dare to describe. It is not something afar off, but is nigh; of our breath.

# Divine Care.

By THE EDITOR,

#### WITHIN YOU IS THE POWER.

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Divine care is realized when we get so dangerously that we can be delivered or brought through only by God or the Infinite Power that is always available to those who trust It.

The difficulty that most of us have experienced is in thinking of God as a Power, separate, external, and distant. So long as we look upon God in this way the Power is not available. But, when we think of an Infinite Power within: a Power that is able to do all things, even the impossible, we gradually enter into Truth. By thinking rightly about God, in an applied and constructive manner, we do not produce Truth, but we discover It. We find that which has always been with us, but which has been like an undiscovered country, waiting to be explored.

This Infinite Power and Wisdom is capable of guiding us into the only right path and the only circumstances and experiences that are harmonious for us. Any other path would bring friction and suffering. This same Power can deliver us from an impossible situation or dissolve an unfortunate complex, or change a difficult personality, but in every case we must believe and trust in It. If we do not, the Power is still present, but is not available.

We become conscious of the Indwelling Presence, which is Infinite Power, Wisdom and Resource, through reflecting quietly upon It. We also become convinced of Its availability and limitless power and infinite nature by trusting It and making ventures in faith. Then we find that we are dealing with unvarying Divine Law and Principle, and an unfailing and infinite Power.

Within You is the Power. Rise up and walk.

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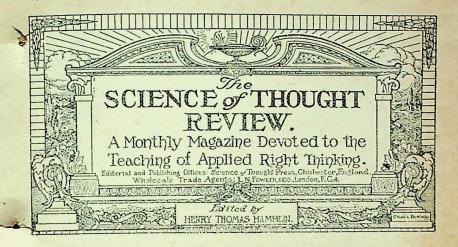
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VOL. X.

APRIL, 1931.

No. 4

Subscriptions, 4/6 per annum, post free; Single Copies 4d., by post 5d.

# Editor's Monthly Notes.

ON DIVINE PROVIDENCE, ATTAINMENT, AND OTHER PROBLEMS.

Some of our readers have been having a discussion, and they have asked for a few words to be said on the matter. The following is the substance of a letter which was

sent me.

"Several friends have been discussing the different kinds of teaching derived from a study of the 91st Psalm and the lessons of the Beatitudes. The former seems to speak of temporal blessings so openly, of protection from ills, of immunity from plague and generally of a life surrounded by an environment which keeps away all strife. Jesus Christ on the other hand spoke openly to His followers of persecution and hardship. He must have known the 91st Psalm, and yet He did not appear to be a living example of its wonderful teaching. The early Christian martyrs had, indeed, a sorry time of tribulation and the 91st Psalm could mean nothing to them of physical comfort, or health, or troubles overcome.

"Do you think the Psalm is spiritually to be interpreted?

Yet it speaks so openly of the dangers of life-of to-day

as of old.

"Possibly if Christ had lived more to Himself He might have claimed the protection of God, but then He could not have achieved His mission. Many people take the meaning to be literal and to operate in daily life. I should like to do so, but it would make life so easy (if all we did were to prosper) it might take away all the experience which is such a necessary part of our discipline.

"I quite agree that if we are God's children, we should develop a 'God-consciousness' which puts us above the power of all evil, but whether we can live on the higher plane of worldly success and above the reach of all life's

little troubles I have my doubts.

"If you feel able to express an opinion on the above problem in the near future I am quite sure many people

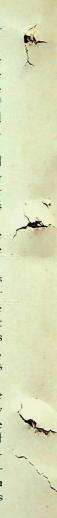
will be greatly interested.'

In reply I must first point out that the 91st Psalm does not refer to persecution but to a state of adeptship or attainment, which makes the adept master of negative ills and disorders. This is a state of mastery, but is not the highest form of attainment. The teaching of Jesus Christ leads up to the highest and last stage of attainment, such as was achieved by St. John. The 91st Psalm refers to the lower stage.

It is a mistake, however, to think that it is easy to live according to the 91st Psalm. Let those who think so try it, and then see if they find it easy. To live up to the teaching of the 91st Psalm requires such a high state of faith and spiritual activity as to be quite beyond the comprehension, or even the imagination, of most people. Instead of discussing this matter, it is really very much better if we put the teaching to a practical test and thus

start on the great life of spiritual adventure.

We can arrive at merely a part of the state of mastership as outlined in the 91st Psalm only through passing through the most searching experiences, through making great ventures in faith, and through trusting ourselves and our all to God. When we have found out the secret of Divine Providence and Spiritual Protection, when we have become great in prayer; and when, as it were, we can bend the whole universe to our will, we are called upon to give it all up, and to prepare ourselves for the second and last stage of the great adventure. The Old Testament



teaches the first stage, the New Testament teaches the final stage.

That great apostle of faith, George Muller, became a master not only of circumstances, but also of the elements. After reaching the age of 70 he travelled the world over on several great preaching tours. On one of his voyages the vessel in which he was travelling was brought almost to a standstill by a dense fog. As a delay in the voyage would have prevented Muller from appearing at a meeting at which he was pledged to appear, he took the Captain below and made him kneel down while he (Muller) prayed for the fog to disperse. The Captain thought his strange passenger was mad, but Muller told him to go with him on deck and see the fog clear away. Sure enough, when they reached the deck the fog was already clearing, and soon disappeared altogether; thus enabling the passage to be concluded in time for the meeting to be attended at the appointed time. Muller had prayed to some purpose for over fifty years, and KNEW that when he prayed that for which he prayed was already accomplished. Like Jesus at the tomb of Lazarus he could pray: "Father, I thank Thee that Thou hast heard me. And I know that Thou hearest me always." He possessed this power, and in such a circumstance, in which he found himself, he felt justified in using it. It was not for himself, for his own pleasure or convenience, but in order that the Lord's work might be done.

But the time came when Muller had to surrender all this. and more, even himself. "There was a day," he relates, when I died, utterly died. I died to George Muller, his opinions, preferences, taste and will-died to the world, its approval or censure-died to the approval or blame even of my brethren and friends-and since then I have studied only to shew myself approved unto God." What happened to George Muller was what happens to all who seek entrance to the Path of Attainment as shewn and taught by our Lord Jesus Christ. He had to surrender all that he had attained to and achieved. He had to surrender the great Dr. Muller, the renowned man of faith and prayer. He had to surrender his power to control his life and circumstances, and even forces of Nature and the elements. He had to become just a child, or mere clay in the hands of the Potter. Then it was that a greater Muller, or shall I say, a greater than Muller, arose. Henceforward he was a different being, shaped and fashioned by God into His own likeness and image. George Muller had entered upon the second and last stage. The first stage, be it noted, is just as important and necessary as the second.

John Wesley once went to preach on a Village Green. He was met by the local bully, a terror of a man, noted for his violence and fury. He had his arms full of stones, and thereupon said that if Wesley attempted to preach he would stone him, which of course would have meant death, or serious permanent injury. John Wesley simply tapped the man on the shoulder and said: "Look here, my friend, you cannot throw a single stone unless my Heavenly Father allows you to." The bully dropped the stones and became John Wesley's supporter and bodyguard. John Wesley knew the truth of the 91st Psalm, and without such knowledge and realization he would have been helpless. But towards God, Wesley was as a little child, desiring only that He should lead him on in His own way and at His own time.

That Jesus was a unique Master of the first stage was evident. He mastered all the forces of Nature. No one could assault Him, or even touch Him. His life was a life of positive mastery, and not the negative existence which some seem to think it was. Some people seem to think that the life of Jesus was a very negative thing. They apparently imagine that He and His disciples were poor, hungry, ragged, and so on. On the contrary, although they refused to hold any possessions they were not poor. All their needs were well supplied, and they had money to give to the poor. The disciples always spoke of the poor as a class quite distinct from themselves. It is one thing to spurn wealth, refusing all possessions, and quite another thing to be a negative victim of poverty.

The life of Jesus was a life of mastery and positive strength. Negative ills had no power over Him. And yet He was Love incarnate, and taught "service," washing the disciples' feet as an object-lesson for them.

Neither did anyone 'take' the life of Jesus. Hear what He said about it. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I

have power to lay it down, and I have power to take it again."

But there came a time when all this mastery had to be given up. All who are willing to enter the very narrow path of final attainment have to give up all that they have gained. Those who will not are those of whom Jesus spoke thus: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father in Heaven. . . . Many will say unto me. . . . Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? Then

will I profess unto them, I never knew you.'

Doing the will of the Indwelling Lord is the second stage. We are brought to a stage where we have only one desire and that is that the Divine Will should be done. This corresponds to Christ's Gethsemane, where He surrendered all, and said: "Not as I will, but as thou wilt." This is the surrender of the personal will. This experience is beautifully described in Newman's hymn. Lead, kindly Light. After this, events and experiences come to us, which if met co-operatively, result in the crucifixion and death of the self, and the resurrection, or raising up into fulness of life, of the Christ self, or Christ in us. All this corresponds to the crucifixion, death and resurrection of Jesus. Again, after further experiences, there is the ascension to the Heavenly, or Universal consciousness, as typified in the bodily ascension of Jesus Christ.

Going back to the difficulties discussed by certain of our readers, Jesus was invulnerable, and was untouchable by the forces of evil, until He, of His own free will (following on His surrender in the Garden), took down His defences. He was then taken by the soldiers. Otherwise they could not have touched Him, or hurt a hair of His head. Jesus did this so that the experience could come to Him for which He had come into the world.

It was the same with the martyrs. I think, personally, that either they were great awakened souls who came to earth for the sole purpose of enduring martyrdom, or they were souls who could reach attainment, at a bound, through martyrdom. The death of the self would be accomplished at one fell blow, so that they might enter or find the new life which is the great objective of all

seeking souls. The one who will not give up his life (not necessarily literally, but in heart, mind and will) loses it (the real life), while he who is willing to lose his life, finds the life which is eternal in the Heavens, and which means far more than this. Nothing less than martyrdom would have satisfied them, and they could have had no joy if they had not fulfilled their glorious destiny (which was what Jesus termed doing the will of the Father). Not only so, but if they had refused martyrdom they would of all people have been the most miserable and to be pitied.

Followers of Christ must always be ready and willing to suffer persecution. We are nowhere promised that it will be avoided. Indeed our Lord said: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." Again, He said: "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold. . . . with persecutions; and in the world to come eternal

life."

Everything in this life looks the opposite of what it really is. It looks dreadful to suffer for Truth, yet it really is the greatest joy, and it is the entrance to far greater joys than can be imagined or described; or rather, to bliss which is far higher than the greatest joy.

Because of this, martyrs went to the stake singing, and they sang in the flames. I believe that the Lord so possessed them that they transcended mere physical pain.

Although in these times we are not called upon to suffer martyrdom at the stake, yet we have to be willing to be stripped of all things, and to suffer all things, and to endure all things, and even to lay down our life, for the sake of the Kingdom, so that the Indwelling Lord can come into His own, and we find our true identity. It is seldom necessary that these things should be experienced literally, for what is needed most of all is the inward surrender of the heart, of the will, of our all. Then, when this takes place, we find that which no tongue can describe.

But while such persecution as the early Christians experienced is not in vogue to-day, yet all who are true followers of Jesus are nevertheless persecuted in other ways.

Some may even think that they would rather have been a martyr, in the old days with their heroism and adventure, than pass through the scorn and ridicule of the world to-day. We all know how hard it is to be a fool for Christ. We all know how difficult to bear is ridicule. Some would rather be burned or fight a duel, than be subjected to ridicule and cruel, sarcastic tongues.

But the way has to be trodden by all aspirants. It is not an easy way, for the Path of Attainment is a greater thing than is generally realized, for it is the greatest thing in the Universe. But if we are yoked with Christ we find His words true: "For my yoke is easy, and my burden

is light."

No aspirant can avoid going through all the stages of attainment as typified in the Gospel stories. If he is a true aspirant he is already passing through them, and, through lack of knowledge, may wonder what is the matter, or where he has gone wrong. If he meets all his experiences with willing co-operation, and with understanding, he will find that they are all entrances into joy and ever-increasing joy.

Being yoked with Christ does not lead to negative ills or disorders, but to adventures, and conflict with those powers which hate His name and nature, and all for

which the Name stands.

Some may say, Why a crucifixion? Why martyrdom? Where is the necessity of such sacrifice and suffering?

These questions can be answered without entering into any theological or doctrinal discussion; and the answer is this. The lower cannot be raised to the higher without the higher stoops down to raise the lower. The "higher" is Love; and love, true love, desires to give itself for the sake of others. Indeed, it is not satisfied, neither can it be happy, except when it is doing so. You, dear reader, are doing, every day, the same thing that the martyrs did. You sacrifice your own comfort for the sake of helping or making happy and comfortable someone less happily circumstanced than yourself. You willingly give up your seat in the train to one who is older, or weaker, than yourself. You are just sitting down to a meal, perhaps, when someone, who is in trouble, calls at your door. In spite of the protests of your wife and family you leave your meal to spoil, in order to attend to the needs of the helpless, or lacking one. A woman sits up all night with a sick neighbour, sometimes night after night. She thinks nothing of it; yet she is exhibiting the same spirit that has animated in the past all martyrs. No work of social betterment has ever been accomplished except through the whole-hearted, devoted, self-sacrificing service of a few, who have given their strength, their health, yea, their very life for the sake of the common good. All such have had to face calumny, spite, misrepresentation and persecution, loss and suffering, for the sake of the cause they have held dear; and they have given gladly all that they had to life and the world. All pioneers of any new movement for the raising of humanity meet with bitter hostility. There are always to be found noble souls who are willing to lose all and to give themselves and their life for the cause. This is their joy and happiness.

But let us not spend time or energy in argument or speculation. Let us realize instead, and rejoice in the fact, that God is Love, God is Good, God is Wisdom, and desires for us only our highest good. Let us realize that Good comes entirely from the Lord (our Divine Spiritual Source) and Good only. Realizing and acknowledging this let us go forward with confidence and joy, allowing the Spirit to bear us forward on the bosom of the Tide of Life, which is a Stream of Blessedness, to our highest good; knowing that all is well, and that our destiny is

far more glorious than we can imagine.

A perfect Divine plan is being unfolded; and it is our joy and privilege to co-operate with it, and thus help our

brother man to reach his high and glorious destiny.

Let us get down to actual facts and firm reality by realizing, and living in the realization, that God is Love, and that behind every experience is Divine love. All the time that we spend in speculation is a waste of time and opportunity to realize the Truth. If instead of trying to puzzle these things out we meditate upon and realize the truth about God, and about ourselves as children of God, leaving the future in Divine hands, then all is well. Whatever experience comes to us is a blessed one. In it we find Love Itself, and through it are brought into closer fellowship and union with Christ. Such a life, lived in co-operation with the will of the Indwelling God, gives greatly improved health, and joy indescribable. It also gives us peace. "My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be

troubled, neither let it be afraid. Ye believe in God, believe also in Me." Can we not imagine these words coming from the Lord within, the Indwelling God Who is ordering our life, and ever seeking to lead us to our highest good? "Ye believe in a God Transcendent and afar off, believe also in Me, the Lord within, Who desires to lead you to your highest good, if you will but cooperate, and be willing to go wherever I may lead you. You may not think, at times, that it is the best way. But My way for you is always the best way, and it leads to your eternal joy. You may want to go your own way, the way of self-hood, the way of self-will. But this can bring only suffering, unhappiness and discord to you. I, alone, know the way, and I can bring you into freedom, liberty and everlasting joy." Can we not hear the same Indwelling Lord say also, from the depths of our inmost being: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It looks both heavy and difficult, and is difficult if we hold back. But if we co-operate, if we let go of self and go willingly, then we find that the yoke is indeed easy, while the burden is a source of constant renewal of strength.

Let me close by pointing out that things are not what they seem and that although it looks difficult to follow the Divine Way, it is only so at first, and then mainly in appearance. The way of co-operation with the purpose and will of the Divine is the only path that can lead us to joy, peace, and happiness. It is also the only path that can lead us to liberty. We can never lose anything or become poorer by giving up ourselves, or what the self likes, to God. For whatever we give up is restored to us an hundredfold, even as our Lord said; or rather we find that He underestimated it, for we are given something that is infinitely more precious than that which we have surrendered. Also, through this surrender, we avoid an amount of suffering, the extent of which cannot be realized, so great is it. If we do not surrender them we find that life removes things from us; things that we hold dear, so that the parting is very painful. But if we surrender ourselves and our all to the Lord within, Who is desirous of ruling our life, we find that nothing is taken away from us, for the reason that no such experience is

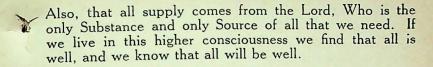
necessary.

Again, through our surrender to the Indwelling Love and Wisdom, all conflict ceases; and this produces health, the most precious of all earthly possessions. Ill-health and disease are produced by inward conflict, as, also, are other painful and negative states. The inward surrender produces peace and rest, harmony and joy, so that health follows naturally, even as the sun rises after the night of darkness.

Again, disease is produced by strain, anxiety and care. When we surrender our all to God, there is no further strain, or anxiousness, or fear, for all these ungodly and health-destroying states of mind pass away. When we have surrendered all to the Lord, then there is nothing about which we can be anxious, for the reason that all things are in His care. When once we give God liberty to act as He pleases; when we surrender to Life and allow It to lead us where It pleases, we enter into peace and joy. It was said a moment ago that the path of surrender leads to liberty. It is the only path that can do so. Surrendering to the Lord is surrendering the things that keep us from Him, and from liberty and freedom. When we have given all we find that we can trust "the Current which knows the Way"-the way that is care-free; that is, a state of liberty from negative ills, from inhibitions, from all that holds and binds.

Finally, at whichever stage each individual may be, it is the best at the time. The circumstances in which we find ourselves are the best for us at the time. The duty which lies before us and which is right at hand is our path of unfoldment. Doing household work, or answering a shop bell, or working in an office, or nursing a sick neighbour, or relation, may seem prosaic and ordinary. It may be, but to do our duty faithfully as unto God or as an offering to Life; to follow the promptings of the Lord within; to live the Golden Rule at all times; to endeavour to be love in every situation that life brings to us, is to enter the Path of Attainment, which is to lead a life of high adventure. Doing spectacular things is not; unless of course they are forced upon us.

In all events and circumstances of life let us remember that all Good comes from the Lord, and Good only. Also that through trusting in God the Infinite, we are protected from every ill and preserved in every time of danger.



### GIVE.

Our Master said—and oh 'tis true "Give, and it shall be given you." Alas! we are so slow to learn—We think we know—His words we spurn.

We build our barns and store our wealth But forfeit joy and fail in health; What profit if the world we gain And lose our life—beyond regain?

God gave from all Eternity. His Love floods all immensity; Yet though He fills infinity He reaches down to you and me.

When shall we learn the bliss of giving, The joy of "letting go" and living, Like them who for us lived and died In selfless Love—the Crucified?

A. J. B. (Southsea).

## THE NEW BIRTH.

Love-consciousness awakening
Like Nature's first glad day of Spring
That heavenward smiles all bathed in dew
Arrayed in virgin buds anew;
A Spark from God untouched by sin,
Aflame the body frail within,
Working to weave a vesture fine
To clothe the new-born Child divine,
Whose life outmeasures mortal breath,
The Christ-Life overcoming death.

\_A L GARLING DRURY.

## SCIENCE OF THOUGHT REVIEW.

## Monthly Notices.

### BROTHER JAMES'S CAROL.

Many of our readers are lovers of the writings of Brother James (James MacBeth Bain). I know that this is the case because we have supplied so many copies of Richard Whitwell's book, The Book of Brother James, and the demand is still maintained. Brother James wrote a Carol, and this has been put to music by an accomplished musician and composer. Copies can be supplied from this office, carefully packed, at 4d. post free. The first verse of this Carol runs as follows:-

> "O, Christ, Thou bonnie, bonnie Child, All day Thy songs sing in me. All thro' the night in fragrance wild, Thy holy joys spring in me. Within my heart Thy warmth I feel, Within my soul Thy sweetness. O, Christ Thou bonnie, bonnie Child, Thou art my new completeness."

## THE HIGH ROAD TO HEAVEN.

The article by Charles K. Hamilton entitled "The High Road to Heaven," which appeared in our February issue, is now available in free pamphlet form. Those who wish may have a copy, but they are asked to enclose a stamped, addressed envelope or to enclose a Love Offering towards the expense incurred. The High Road to Heaven is a high road indeed to the Spiritual Man, or to the redeemed soul, but it is a lowly path for the self. Indeed it means the dissolution of the false self altogether. The author writes:

"Because self has to be dethroned it is necessary that we should pass through such experiences as will accomplish the dethronement, and there is much darkness and bitterness felt by the pilgrim while this tearing-down pro-

cess goes on.

Those who are passing through these experiences and cannot understand them will receive enlightenment through perusing this pamphlet, which should, however, be given only to those who are ready for it.

### MCRE ABOUT "THE LINK."

Many readers were interested in our review of "The Link" which appeared in our December issue of last year, and they were also interested in the review which this Magazine very kindly gave of "The Shrine of Love."

This review was reprinted in our October issue.

Owing to the death of the Editor "The Link" came to an end, but it has been restarted under a new title, as a Quarterly, entitled "Fact," the subscription price of which is 5/- per annum, post free. The new journal is very finely produced, with a glazed drawn-on cover, with a most striking design, the principal point about which is a drawing of the Sphinx. The first issue is before us, and Richard Whitwell will review it. It consists of fifty-six large pages, of clear print, on high-class glazed paper. The Magazine is of a more general character than "The Link." It contains an article on "The Sphinx-What Is It?" and an article on India, and another on Russia, and another on Life Assurance, and another on Psychic Realities, and also a first instalment of a serial work entitled "The World we Live in," which is claimed to be the outcome of mental "visions" received in a full state of consciousness during the ordinary working day.

All communications should be addressed to the Editor,

"Fact," 20, Church Street, Kingston-on-Thames.

#### BLUEBIRD BOOKS.

We thank our many readers who have sent for a copy of Minna Bluebird's new book entitled "Little Life Lessons and Meditation Prayers for Kingdom Students." This work is a great help to those who are searching for the secret of true successful living. I now find that there is another book from the same pen entitled "The Snowdrop Fairies, and other Stories for Children," this being No. I of the Bluebird Feather Series, and I have much pleasure in recommending it to our readers. These books are unique because Mrs. Margaret Cox is unique. She has the happy gift of being able to hide the Truth amidst a lot of childish fun, and yet at the same time to teach Truth, and this is appreciated just as much by adults who are young in heart as by those who are young in years.

The price of this book is 2/- also, and can be obtained from the Author at The Bluebird Office, 7, Manor Road, Lillington, Learnington Spa, England. Those who are interested in children should send for a specimen copy of The Bluebird Magazine for Children and help to make it known more widely.

### PORTSMOUTH MEETINGS.

As usual, the Meetings at Portsmouth will be held at The Y.M.C.A. Services Institute, High Street, through the kindness of Mr. Ross, the Secretary. The Meetings will commence at 7.45 p.m., and the dates are as follows:—

April 9th. Speaker: The Editor. April 23rd. Speaker: The Editor.

All readers who can conveniently attend are invited, and they may bring their friends if they are sufficiently interested in the guest for Reality.

### RICHARD WHITWELL'S WORTHING MEETINGS.

Meetings will be held as follows during April:

April 8th. Speaker: The Editor.

April 22nd. Speaker: Richard Whitwell. Subject: The

Power of Forgiveness.

Meetings will commence at 3 p.m., and will be held at Barnes' Café, The Arcade, Worthing. All interested are invited to attend.

### MR. GRIER'S NEW BOOK.

A supply of *The Spirit of the Truth*, by Albert C. Grier, is to hand. The price is 4/6 post free. Orders should be sent to The Science of Thought Press, Chichester, England. This book was reviewed by Richard Whitwell in our last issue, page 163.

### HEALTH THOUGHT.

All good comes from the Lord, The Lord is my Life, The Lord is my Health, The Lord is my Strength.

# The Living Decalogue.

By HENRY VICTOR MORGAN. Editor of *The Master Christian*.

## THE HEART OF THE COMMANDMENTS.

"Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

-MATTHEW 22: 35-40.

It was inevitable that Jesus with his clear-seeing vision should reveal in one pregnant paragraph the heart of all commandments and of all prophecy. His answer to the question, "Which is the great commandment of the law?" while seemingly spontaneous, was the result of profound meditation on the permanent and the transient in the Hebrew religion.

John's matchless description of Jesus, "Whose fan is in his hand, and he will thoroughly purge the floor, and will gather the wheat into the garner; but the chaff he will burn with unconquerable fire," was made manifest

in this pregnant paragraph.

What a marvellous summing up of all that had gone before, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself." How plainly is revealed the divine purpose and how intimately personal it all becomes. In reading, it always seems to me, the emphasis is on the word thy. The human tendency would be to say, Thou shalt love the Lord my God, but Jesus makes it so tremendously personal that there is no escaping the charm and the demand of it.

It is long before we discover that we have no right to

force our concept of God on another human soul. It is quite unnecessary to do so. If every person who has reached the age of reason would live up to his or her own highest conception of God, the world's ills would soon be cured, for there is no human heart in which the voice of God is not heard. Says Emerson, "O, my brothers, God exists, there is guidance for each of us and by lowly

listening we shall hear the right word.'

The awareness of this God-centre in every human heart is the secret of spiritual greatness. It forever saves us from becoming tyrannical or meddlesome. In a letter recently received from an eminent Presbyterian divine, he tells of a man named Godfrey, who went around with a band on his hat on which was printed "Get Right with God." A friend with a sense of humour met him and said, "You left off part of the message. What you really mean is, 'Get Right with Godfrey." My correspondent continues, "It is so easy, in our ardour, to think we have seen all round the Truth. We pity those who have not come into the Light, and make ourselves quite as foolish as Godfrey."

The cure is in the Christ teachings. There is, or can be, no other infallible rule. In the language of a splendid little book, "That Something," we must tell everyone who comes to us for definite advice, "Go find That Something." While the Quaker would say, "Be still and

know."

This attitude of mind leads to the alchemy of Love. Anything we love will reveal to us its secret. We might paraphrase Emerson and say, "The simplest person who in his integrity loves God becomes endowed with all the

qualities of God."

"God is love and he who dwelleth in Love dwelleth in God," says the inspired apostle. The masters of wisdom in all ages tell us that God is omnipresent. Even so Love is omnipresent. There is no place where its voice is not heard. Since God is wisdom, then wisdom is omnipresent. God and Wisdom! Surely there is guidance for each of us if we will only listen in the Wise Silence till God speaks from within. It was from this stillness came the imperative assurance of the Hebrew prophets when they said, "Thus saith the Lord."

To love God with all our heart and soul and mind is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbour as thyself." On this brief statement of an eternal truth volumes might be written, without exhausting its far-reaching implications. It might easily be shown that there is only one Self. "One God and father of all, who is above all, and through all and in all" is Paul's mystic declaration. It follows naturally that Paul should say that we are all members of one body. The words of Jesus: "Inasmuch as ye did it to the least of these my brethren ye did it unto me" is but an application of the eternal truth of the one Body of which we are all parts. Such an insight enlarges the conception of me and mine to infinity.

It enables us not only to say, all that the Father hath is mine, but also to say all that my brother hath is mine. It reveals our cosmic affinities. It makes easy the way of attainment. If you see that your neighbour is a part of yourself, there will be no necessity for a law to keep from stealing from yourself or from spreading false reports about yourself. We will know that everything done for our neighbour, good or bad, is in reality done for our selves, and in the end will come back mostly to our-

selves.

It is the pathway of enlargement. He who sees the true self in others will be caught into a realm of ceaseless growth. It is impossible to send out a healing thought to anyone without ourselves receiving the return benefit with increase blest. It is the secret of self-healing. It takes our mind away from the personal and limited self by showing the Self that is universal. My long experience in the healing ministry has taught me that the easiest way to overcome any limitation in my own person or affairs is to do all I can to help others who are similarly afflicted.

It is the vision of the larger Self. Our great American

poet sees it and chants:

"In all people I see myself—none more, and not one a barley-corn less;

And the good or bad I say of myself, I say of them.

"My foothold is tenon'd and mortis'd in granite; I laugh at what you call dissolution; And I know the amplitude of time.

"Whoever degrades another degrades me; And whatever is done or said returns at last to me."

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I praise with wonder the transcendent simplicity of this highest law. How the heart of Jesus must have thrilled when he said, "On these two commandments hang all the law and the prophets." He knew their observance would lead to endless unfoldment, and that through their practice the weak things of the earth would confound the mighty. He saw through their observance a world united, happy, free. He saw love as the only law. Blessed words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself." He who meditates upon them day and night will pass from strength to strength, from glory to glory, from life that is transient to Life Everlasting.

Mr. Morgan's address for correspondence is 402, North Eye Street, Tacoma, Wash., U.S.A.

#### BEWARE.

Tread lightly, through Life's garden as you go:
Flowers may be blowing that you cannot see,
A careless step may mean a world of woe,
A heedless touch unspoken agony. . . .
As through the blooms you take your reckless pace,
Ere you have smitten Beauty in the face,
Tread lightly!

Speak softly, lest the thunder of the world Stifle the voice of God within your heart; So many noises round about are hurled, It needs not that you add your little part! And, if a Message God for you should will, How shall you hearken if you be not still? Speak softly!

Be gentle, human hearts are fragile things,
A tender dream, may, in a moment fade,
Though through the years its roseate hues were made,
A cruel word may break its rainbow wings,
And blast its beauty, ne'er to shine again. . . .
So little fills a human heart with pain!
Be gentle!

-THOMAS H. DENNING.

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## Sons of God.

By CHARLES K. HAMILTON.

As a pæan of praise, to the awakened soul, come the rejoicing words of John in his first epistle: "Beloved, NOW are we the sons of God." The spiritual realization of this Truth discloses, to our marvelling, Heaven at hand, NOW—the Father all about us, and in us, and of us!

Sons of God! What a glorious thought! How more

wonderful the spiritual realization!

Why is it then that, for the most part, those whom we meet day by day are asleep to the big meanings? The Master's words give us a clue: "Ye cannot serve God and Mammon." If we amplify the meaning of Mammon to embrace all that is unworthy of children of God, then is the reason apparent. We cannot apprehend transcen-

dentals while walking in ungodly ways.

Obsessed by fear of lack, the worldling has no time for anything that does not promise immediate personal gain: he serves Mammon; the reason being, ignorance—the non-realization of his relationship with the All-Providing-Father-Mother-God. He makes excuse that religion is unpractical and not a help in the struggle for daily sustenance. This protestation, however, is given only by those who have not had the courage to prove the truth of the admonition to seek first the heart-understanding of heavenly things, trusting the Father-Mother to provide all needed in daily living. Those who have so trusted, know that only in such trust is there true practicality; for through faith in God we touch Cause; whereas trusting in our own efforts we stumble blindly amid effects. The mystic, meaning he who is in touch with the real, is the truly practical.

Heart-knowledge is our need, and childlikeness, an utter simplicity of faith, the required essential. If we are willing to become as little children, trusting entirely in God for guidance, as well as supply for all daily needs, then may we have that understanding given in us that leads to fulness of freedom. It is those who KNOW the Truth (meaning the transcendent spiritual realization), who are free: wherefore must our goal be that KNOW-

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INGNESS, wherein, being lost to self, we are found in God.

"Through self-surrender is it known, in the immediate experience, losing oneself, in the separate life, just there, and finding the more worthwhile."

It is through loss, or surrender, of all that we have held as exclusively our own, that such realization may come. When we refuse to hold possessions, becoming as trustful as little children regarding "thought for the morrow"; when we acknowledge that all is God's, and He the only true Source of supply, then may we enter into freedom regarding "daily bread." So affirm the truly great of all ages. The Christ-Word is still sounding—it belongs to the ever-present: "Seek ye first the kingdom of God, and His righteousness (understanding of Divine Law), and all these things (everything needed in daily life, plus freedom, peace, and joy unutterable), will be added unto you."

Son or daughter of God who reads, there is a challenge here for you! There is a call to YOU to prove the Truth of these words And we cannot know them false or true, except we live the life of trust in God, moment by moment, and day by day. If we can stand still, resting within, in quiet faith, believing that Love knoweth the true need and will abundantly provide, then are we serving God indeed, and our needs are met at exactly the right moment. To those who question the verity of this, there is but one answer: "Try it! See for yourself!"

When we stop trying to run our lives according to our finite reason, recognizing, or believing to start with, that God has a plan for our life wherein all is perfect and harmonious, and so surrendering the reins to Him, then may the greater realization come when we are purified enough to receive it, that not only is all God's, but that truly, now, all is God. And in this realization of Omnipresent Perfection, and our place therein, is that KNOW-ING which sets free—for ever!

Whosoever would seek the glory of men may obtain it by dedicating their life to the world, labouring therein to amass a "fortune." To such, Mammon declares: "Serve me, and you will have wealth, position, and the homage of men-and safety!" And hearkening, these dear blind ones, perceiving not their mistake, start to climb the ladder." The glory of the world being centred on personalities, the aspiring one strives to become famous. He cares not upon whom he may tread in his endeavours-it is "each for himself"; so he declares; it is "the way of the world." And, after much effort, he gets there," hard-faced and embittered, for love has flown from him. Well-spoken of to his face, he is cursed behind his back-for he has climbed at the expense of his fellows. Materially wealthy, he no longer needs to strive -so he thinks-until a series of financial failures brings him low. Where is his safety, so-called? There is safety in one thing only—the spiritual realization of the Omnipresence of God. Mayhap he is allowed to keep his wealth, but unless he learns to use it for the bettering of his fellows, it becomes a barricade 'twixt him and happiness. What a mockery is such a life! Materially rich but spiritually bankrupt-knowing nothing of the joy of service and the sweetness of sacrifice. How different to those who, putting God first in their life, ask to be made channels of blessing unto their fellows. Such, in time, come to their truth—the altogether blessed realization. They touch LIFE and rest therein. Theirs the glory that never fades. for it is the glory of the Father in them !- the eternal blessedness! The wholly selfless are a shining light.

My brother—my sister—NOW are we the children of God! He is very nigh: Life of our life and Breath of our breath. Quietly, humbly, reverently, let us turn within that we may realize. His Voice is ever speaking—gently, softly, sweetly is It speaking—the Shepherd loves His sheep: "Come unto Me, my little ones, and I will give you Joy, and Peace, and Rest. Who gives his all to Me—him will I crown and give My All."

When through self-surrender we turn to the Inward, or Divine One, thereafter do our lives unfold in beauty and truth—expressions of God, perfect and lovely altogether. And we know that peace which lasteth ever—and we rest.

There is rest for him that knoweth: There is peace that endeth strife. There is joy and gentle laughter In the brotherhood of LIFE.

## Easter.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

"This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."

"He that eateth my flesh (accepts willingly all the experience that I bring him, thus eating of the very substance of My life), and drinketh my blood (symbol of eternal life), dwelleth in me, and I in him."

In all of the foregoing the Lord or Word within speaks to us. "When I was in the mid Silence," says Meister Eckhart, "God spake His Word into my soul"; the Eternal Word which was (is) in the beginning before the contrary will and false imagination arose (or arises), in Whom is Life—Who is Life Itself, and yet is the Source of Life. "God spake His Word in to my soul." He that followeth Me, He that believeth on Me, He that openeth the door of his heart to Me, shall never die, but will have (already has) the Light of Life.

# Spiritual Foundations.

By RICHARD WHITWELL

"As thou learnest brotherhood Nature wakens sweet and good. If thou art a little child. Nature rises gentle, mild, Freed from enmity and fear She will do thy bidding clear. And the heaven that round thee lies Wakens in her morning eyes. Thou art one with Nature mild, Thou art her beloved child; And there springs a heavenly tone, 'Thou art my beloved son. For in thee the twain are one, Mary's child, and God's own son. All in jouaunce is aglow, Thou dost Heaven and Nature know. Thou dost know not two but one Not a third, but Love alone."

"O to know the good will that sleeps in every living thing:

That is highest bliss.

When we LIVE we love, and when we love we impart life. Everywhere we go."

(The Cloud and the Fire,\* pp. 61, 62.)

As one progresses in the spiritual life, one realizes more and more that belief is a matter of the heart rather than of the head. As our heart inclines, even so do we believe. According to our upward or our downward look do we journey, and our life takes on the quality of that vision.

The mind is the reflective faculty; by it we reason from premise to conclusion, in that light which shines on it from elsewhere. That light is man's central vision, and

\*The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press, Bosham, Chichester.

it glows upon the heart. By the heart we mean the core of his being, whatever the physical counterpart may be, whether in the heart as we know it (and yet, why should

it not be?), or elsewhere.

Wordsworth sings of the light that "never was on land or sea," for it shineth inwardly, and by it man has a direct apperception of the Truth. It is the look of the heart, whereby he knows. This is "the true Light, which lighteth every man that cometh into the world." It abides its destined time to arise in him with healing in its wings, as the dawn of day upon the darkness of the night. As the night is to the day, so is his life embedded in material things to that new life which begins for him when once belief awakens, and he realizes life in its spiritual light. Our belief is the mould of the divine creation in us. Or better still, it is that fixity of realization, whereby a quiet centre is formed, around which the forces of life operate wisely and truly, with definite purpose of revealing and making manifest the inner wonderful life, which is man in the image of God.

From that moment we know that all things work together for good, and have their place in that high

purpose.

Upon the chaos and surge of things, which has been our experience hitherto, there has fallen upon the darkness of our life's centre the fiat of God's Love, "Let there be light," and a ray from heaven has touched us there, at our centre, illumining, for us, the darknesswhereby, apart from all reasoning in the matter, we know. That knowledge is the constant quiet centre, and fixation of our belief.

The day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace."

It has been said that man is the sport of the elements, and it is true enough while the real life is as yet unawakened in him. He is, as it were, blown hither and thither. But from the moment of his spiritual awakening, which is the dawning of faith, and the establishing of belief, no longer is this the case. His feet have found a secure standing-ground. He is at peace, for he catches meaning in all that has transpired. It has been as the rocking of the cradle of the child, the beloved one of

God. The end answers the beginning. In the words of Walt Whitman,

"All forces have been steadily employed to complete and delight me,

Now on this spot I stand with my robust soul."

And why, as by the waving of a wand, so swift it may come, should we feel this to be so? Why this overturn of values that, in an instant, we stand in a different world, which, though in feature the same, in its expression it has undergone a magical change? Instead of feeling evil just round the corner we are gloriously aware of goodness breathing upon us, as from everywhere. The dark garment of pessimism drops from us, and we arise with wings of faith, the optimism of God—wings which shine golden in the glow of the Love divine.

Why should it be so? The difference is that of light in contrast to the darkness. In the words of the man who had been blind from his birth, "Whereas I was blind, now

I see.

They in whom the light shines, and who so realize the Presence of God—which illumination may at first be but as a little grain of mustard seed—they are the spiritual Israel, to whom all the promises accrue.

Belief thus springs in the heart, and it finds expression in spoken words of faith. We might preface these words with "I believe." "I believe in God, maker of heaven

and earth!"

Can we truly affirm words like these, and with a present significance? Do we know it to be so, and therefore that all is well, and the meaning good?—understanding, too, that it means not merely the structure, but all that it contains? It is not merely that which is without us, but that which is within us.

The sub-structure of our own personal experience is our earth, even as that to which we aspire is our heaven. Do we so believe that great doctrine? Do we so accept it

for ourselves?

God is ever-present, ever renewing, ever creating and re-creating. "He never," declares Mother Julian, "takes His hands away from that which He has made." Does that apply to us, our life, and its real meaning? It is a tremendous belief, affecting our whole experience. We are enjoined to express it, in quiet confidence. And what

a source of strength that is! We may make new ventures every day, because of it. It means that in our true expressing, the Maker is expressing also, pursuing His work, declaring His will of good—for we are part of His scheme, His plan of divine salvation, bringing heaven on earth. It is a call to harmonise our life with the cosmic Law, to fulfil His precepts in desire, in action, and in realization. And, moreover, in simplicity!

We are brought thus to another belief which we may lift out of its dogmatic mould, for it is a spiritual and an inward realization. It is of *interior* moment to us, for we are dealing with God's creative work within the sphere of our own consciousness, and we can never get outside of that. "I believe in Jesus Christ—God's son!" What

does this spiritually imply?

Does it carry us back into an historic past, demanding our intellectual acceptance of an event or events that have taken place? Every witness is liable to error. We cannot be wholly certain of an historic happening, in its every detail, exactly as it is portrayed. Therefore a mere his-

toric faith is no safe ground whereon to rest.

Mere intellectual acceptance is no faith at all. If we make our anchorage in the past, we find ourselves in a spiritual back-water. But the meaning of history is that it is a commentary, our human age-long commentary, on the divine scripture. It is a writing, the meaning of which is to be spiritually read and discerned. There is no experience of the past that we take up as scripture which does not reflect what is being enacted to-day. The life of Jesus is, for us, the most intimate commentary and key to our understanding the sacred Word. In him the One and Only reveals, in, to use William Blake's expression,

'the human form divine."

What is this belief? It must needs relate to the present. It demands a present context. It relates to the conscious life that we know, whose centre is ourself. But do we understand ourselves? Do we comprehend the reality?

Do I believe in Jesus Christ, God's son, the only begotten of God, within that sphere of consciousness, of which I am aware, and outside of which I have no cognisance at all? Or do I believe in the ego, the self-will, the other one in me, of a different generation, which is of the earth, earthy, bearing the curious traces of its ancestry, with its insistence on "the I, the me, the mine, and the like?" Do

I believe in the One of God begotten, or in the one of self begotten? It is either the one, or the other. It is no intellectual point. It is as our heart inclines. It is that the Life which revealed as in a mirror two thousand years ago, that same life, that same truth, may express in and through us, in its reality, in its integrity. "God is Love, and he that dwelleth in love dwelleth in God, and God in him." The real Life is One, as the light of the Sun is one, in whatever direction its rays incline.

The name, as the tongue expresses it, matters not, but

the Truth is one and inviolate.

I believe in the divine meaning of life. I believe in the Son of God. Does this not imply that divine creation is out of the Heart of God? And that God is not impersonal? But that He is in His creation, present in His Love. That His creation is His love-child! It is a perfect creation, because all His heart, all His love is in it—and It is of like nature with Himself—It has no beginning, and it has no ending. It is God's eternal Son. Man, believing into this, enters into his inheritance. Its imprint is in his heart, the divine image.

God is no mere artist, painting pictures, chiselling forms, tossing off His creations, and separating Himself, ever and ever, to produce afresh. He does not stand apart from His creation. His life is in His love-child, the very Love expressing, eternally. The Life of God main-

tains His creation.

The Father and the Son are not separate; they are One; the Love-child is with the Father, for ever one and in-

separate in the eternal divine harmony.

Our salvation is the renewal of our life through reception of this truth, this harmony within; an in-coming of blessedness, making that Life known in us. It is an energy, a power, a vital circulation inter-penetrating all that is, in truth. It is the Spirit of the Whole; it is the Holy Spirit. "I believe in the Holy Spirit." It is the "Comforter"; the one that brings, and establishes harmony. The Father, Son, and Holy Spirit make the eternal concord, the universal harmony, the universal oneness.

There is an eternal passage of Life itself, a living stream between the One and His dear creation, maintaining the unity for ever and ever. It is the Holy Spirit. That we may receive of His Spirit, its inspiration, its love, its

leavening; is it not our great desire?

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"Come, Holy Ghost, our souls inspire, And lighten with celestial fire."

Man is aware of himself, in his separate life, as sundered from That. The spirit that is in him is restricted to the bounds of his limited consciousness. There is division. But the coming of the divine Spirit is the passage of God's life in him. The barrier is severed. The love-life, our true inheritance, unfolds, in which there is no division. It is at one with God, at one with Truth, at one with goodness everywhere.

It is the life indeed, as against that which seems; it is the Real that we cleave to, instead of the unreality. "Within you is the power!" It is the spirit of God, in us.

"I believe in the Spirit," in the divine action at work in and through my life, and amid this present experience, and therefore that all things are working for good. The Spirit is the divine Craftsman building up and renewing our life, in truth and harmony, according to its rightful pattern.

From the moment man cleaves to his true Centre, severing the illusion of the selfhood, which has held him captive—from that instant the Spirit begins to operate, with its leavening influence, and there is no experience, but which, faithfully met, brings him nearer to the heart of God.

Between the Son and the Father there is no division. The integrating power is the Holy Spirit, by means of which God is present everywhere in His creation, and, by reason of which MAN, God's child, abides in His presence.

As we believe in the One Life, the illusion becomes, for us, less and less real. And in that degree the Love of God enters into our life, with its marvellous resource. Our life is different. In its expression it is different. "When we live in gentleness and love," said Boehme, "we overcome the world in Christ." It is Christ in us—God with us—Immanuel. We realize that the Love of God was involved in all that went before, amid the dark—its meaninglessness—the experience, the agony—"being crucified, dead, buried" — but now arisen in mastery, for we believe.

It is the great Easter message, the resurrection of the life of God—His Love, His Truth—in our human heart.

# Being and Doing,

By JEAN SILVERLOCK.

I take for granted that no serious student can have failed to notice how much greater stress Mr. Hamblin lays on what one is, rather than on what one does-on being, rather than on doing. To such as are, as yet, unacquainted with his writings, let me plainly state that while he certainly seeks to impress upon his readers the supreme importance of realizing that there is an inner world of cause of which the outer life is the effect he insists quite as strongly upon the necessity for prompt and vigorous action. An entire chapter of his little book Fundamentals of True Success is devoted to the subject of 'Work and Action,' and on one page of this chapter we read that "No success has ever been won without action. Men of achievement are men of action and decision. They act while others are merely dreaming and considering. The world is full of impractical dreamers, but the number of those who have both vision and the ability to act promptly and decisively is very small. While it is true that action without vision and imagination can never lead to big results, it is equally true that vision without action produces no results at all."

What this writer would have us clearly understand however is that "The outward life is a reflection of the life within." Our circumstances are an effect and not a cause. The cause of our circumstances is in ourselves. The unsuccessful ones are for ever blaming circumstances for their troubles, and, by so doing, allow their environ-

ment to have tremendous sway over their lives.

"Before we can escape from unfavourable circumstances, we must outgrow them. Our environment always harmonizes with our inward mental state, and when we alter within we are quickly raised to better circumstances.".

"If the 'cause' of our life is at fault it is little that we can do in the outer life to correct it. Indeed it is impossible, no matter how we strive, to alter in the outer life of effect that which is due to wrong work in the world of cause. First in the Unseen, then in the seen—this is the Law. 'Whatsoever a man soweth, that shall he also

reap.' What you sow in your thought-world you reap in your outer life. . . . Before successful achievement becomes possible there must be harmonious agreement between the two worlds of action, the inner and the outer."

"What a man thinks in his heart"—i.e., feels and believes, 'that is he,' and that will, inevitably, outpicture in his life.

There remains one more quotation I wish to make from the little book Fundamentals of True Success—abovementioned and recommended—in order to prove to you how very far its author is from belittling a life of active work and endeavour although the whole trend of his teaching might be crystallized in the text so familiar to us all: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

"It is," he tells us, "useless however to rely entirely upon prayer or meditation, or the Silence or whatever you may like to call this communing with the Infinite. First, we must draw Power from the Infinite, becoming filled and saturated with it, and then we must translate it into service. . . . We must express it in better work, greater efficiency. . . .

"It is most important that one who learns the inner secret of Life and Power should be a practical worker in

the everyday affairs of life.

Above all, be practical, always seeking for more efficient methods for producing better work and doing it more expeditiously. By so doing you will express the Divine

within you and enrich the lives of others."

If I have quoted at such length from Mr. Hamblin's writings it is because I am anxious you should clearly understand that what may seem to some of you who are not far advanced in the study of the Science of Thought to be contradictory statements are, in reality, different aspects of the one Truth, just as two persons may look out at the same landscape or view from two different windows, and to each looking at it from a slightly different angle differences will appear, unimportant in themselves but which assume undue proportions unless understood. One point is certain to become clear to every earnest student almost at the outset and that is the rather startling fact, startling when first discovered—that every-

thing connected with spiritual things seems to be a paradox.

What is a paradox? In the New Gresham English Dictionary it is defined as "An assertion, or proposition, seemingly incredible and absurd yet true in fact; an apparent contradiction, something which on the surface seems to absolutely contradict known principles generally

accepted as true.

The Scriptures are full of such paradoxical statements. We are plainly told by Jesus Himself that "he that findeth his life shall lose it; but he that loseth his life for my sake (for righteousness' sake) shall find it." And St. Paul writing to the Corinthians in that remarkable chapter dealing with 'the manner of the resurrection' plainly declares that "that which thou sowest is not quickened except it die." We must give up in order to gain. There must be an absolute surrender before we can hope to receive aught from God-only an empty vessel can be filled. Until we are conscious of our own human helplessness, and can truthfully say: "My sufficiency is of God, for I, of my own self, can do nothing," how can we ever hope to attain to that wonderful experience of being "filled with the Spirit," an experience possible to each or any one of us, directly we are ready for it and are willing to relinquish all else in order to receive it?

Who ever learned to swim by wading cautiously into shallow water, and refusing to lift his feet from the

ground?

These simple facts will help us to realize and remember that we cannot serve both God and Mammon; we cannot expect to be led of the Spirit, and enjoy the "fruits of the Spirit," if we lead an ordinary careless, worldly life with no aim or object beyond the gratification of selfish desires, and the pursuit of passing pleasures that in experience quickly reveal their worthlessness. (Or a careful "safety first" life.—EDITOR.)

But now, to return to the subject which I chose as the topic of my article—or as I would rather call it my "talk" with you to-day—namely, "being and doing" which are but two aspects of the same Truth, two halves of the

same Law.

We have to begin by being before we can hope to do anything that is, in the highest sense, worth the doing. There is, after all, most of us know this by experience, so very little we can do to help ourselves in time of serious trouble. This is just when it is possible for us consciously to receive the help and comfort and support we need. How strange that it should be so difficult for us really to believe that "God is a very present help," and therefore "we need not fear though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and the montains shake with the trembling thereof."

What is the first step we must take in order to grasp the full significance of the wonderful word "being." The

first step is to "be still," then we shall "know.

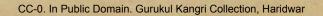
I should like you all to read the very beautiful chapter entitled "Life without Strain," chapter 15 in that other little book by Mr. Hamblin, The Life of the Spirit. On page 71 you will read these words—let them penetrate deeply into and remain indelibly impressed upon your mind-"There is an inner Divine Order which is the Reality and is always present. Everything that is not Reality has to disappear in the face of Reality. As soon as we leave off striving and resisting, becoming sufficiently quiet and receptive, the Divine Order appears. . . .

There is an inner realm of quietness to which, when we are sufficiently advanced, we may all penetrate. The one who wrote the 91st Psalm knew all about it. But this inner secret place of calm is not only a place of safety, it also causes things to come to pass, in what we may truthfully call a miraculous manner. By miraculous we mean transcending ordinary physical and natural law.

"In order to make use of this unknown law, or power, we have first to give up all effort, especially mental effort. When we are surrounded by every possible difficulty, trouble, complication and confusion, if we will give up our hopeless, fatiguing, wearying efforts, and sit down quietly and be still, thinking and knowing only God, letting everything else go, utterly and completely, then absolute stillness comes to the soul, and the peace which passeth all understanding possesses our minds."

Now, this is true, dear friends, each one of you can prove it for yourselves, and I can assure you it is well worth the "proving." Only "taste and see" how gracious the Lord, our Lord is, how good to them who seek, how wonderful to them who find Him, as all may do "who

seek Him with all their hearts."



I wonder how many of you have noticed how, in the Scripture records, that the fact of "being" and believing is plainly indicated as of more importance, to begin with at any rate, than "doing" even the most wonderful deeds. Consider, for instance, the story of Naaman, Captain of the host of the King of Syria, who, being stricken with leprosy and hearing from his wife's serving maid that there was a possibility of his being cured by Elisha the prophet of Samaria set off at once with his horses and chariots for the house of Elisha, and having reached his door waited for the prophet to go out to him, and heal him, or tell him what he should do. Instead of that the prophet, as we know, simply sent out word to him saying. "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." Naaman, however, expecting, as he said, that Elisha would come out to him and stand and call on the name of the Lord his God and strike his hand over the place and cure the leprosy, was very wroth and turned away in a rage. One of his servants, however, ventured to reason with him saying: "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when the prophet saith to thee. Wash and be clean?" Not to undertake any wonderful and difficult thing, a long and wearisome pilgrimage, or a fabulous gift of gold, but just to be obedient.

Again, in the New Testament on the night when an earthquake shook the foundations of the prison where Paul and Silas were interned, so that all the doors burst open, and all the prisoner's bands were loosed, the keeper of the prison falling down in fear before Paul and Silas brought them forth and asked them: "Sirs, what must I do to be saved?" And what was the answer? Believe. "Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house." Obey and believe-obedience and faith-nothing to do, but just to have faith, and think rightly and trust in Divine Guidance, and the inspiration of the Spirit. Strange that it should be so, that most of us should require half a lifetime to realize the utter simplicity of the few demands God makes of us, namely, to obey His laws, which are all laws of Love, in the keeping of which we shall find happiness, health, prosperity and peace, and forget there are such things as anxiety, worry and fear, because we shall be living, from day to day

under the Shadow of the Almighty Wing, and yet oh! most wonderful paradox, at the same time we shall bask

in the sunshine of the Everlasting Love.

Let us therefore seek to acquaint ourselves with Him and be at peace, thereby good, all good shall assuredly come to us and abide with us and thus we shall learn what it means to enter into rest, the rest which remaineth to the people of God, those people to whom God is All and everything else is less than nothing.

# The Joy of Now and Here.

By W. BEVAN JAMES.

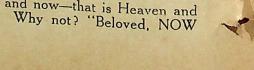
The secret of the life of joy is the sense of God now and here. Or, as it might be expressed, Good now, Good here. Perhaps I should not say "secret" for this way of life is open to all who will. All who will receive it, all who will fulfil the conditions. This sense of God, then, is offered freely to all—abounding joy for all, joy now and here.

Such wonder, the sense of its reality, comes in varying ways to individual souls. To some it comes in the wakening consciousness of the spiritual. To others it may be as a sudden flood of light to the soul. The sense may abide in growing revelation or the gleam may be almost lost for awhile in a seeming experience of shadow. Even so, it will come again, perhaps in greater intensity, for the soul has progressed between the gleams. To the prepared, welcoming soul the radiance shineth more and ever more. Life is Joy, Good—God, Love, here and now.

This life of realisation of God, Love, Joy means constant re-collection of ourselves—our Real Selves—until there is formed within us the Holy Habit of the sense of the Presence of Good. It can be quicker than conscious thought, far faster than a word. Indeed, it is most real when human thought is stilled and every word is hushed into the silence of eternity, where the soul ever abideth in God.

Good ever present, here and now—that is Heaven and its blessedness here, now. Why not? "Beloved, NOW

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are we the Sons of God." All lack is due to our forget-fulness of that joy.

Good abounding, overflowing, is ever ours in the Reality of Love. And we are that Reality in the thought of Him

Who has loved us into life.

Our realisation of Good (of every sort) is deferred or lessened because we do not accept it now, here. We think of it as future Good, and because of that wrong thought it cannot manifest now. With God is one eternal present Good. To live God is to enjoy all present Good. First the wide opening of ourselves Godward—Goodward—then the flowing of the true Life through us, which is the expressing of Good in the present and the now.

We can only truly express what we are. Seeming may cloak us for awhile, but the vesture is thin and soon the

real state manifests—of Good or the lack of Good.

The only life that can satisfy is the life which is Life indeed. That is the life conscious of Good ever present—Good in Self because one with God-self, and consequently Good in Circumstances of all sorts and kinds. First within, then without—from Centre to Circumference.

Yours, mine, whosoever wills, is Joy now, here—the awareness of Good, Good realised in consciousness, God

in us.

## Passing By.

May we stand where Moses stood, Behold what Moses saw? Have vision of the perfect good Within eternal law; Realise the passing-by Of immortal destiny!

No more those myriad shadow-feet, In never-failing stream, Passing down an endless street Of a never-ending dream!

But amid all, Reality! For only God is passing-by.

R. W.

# Woman's Page.

CONCERNING "THE LAST ENEMY."

By MINNA BLUEBIRD.

Editor of THE BLUEBIRD MAGAZINE for children.

Just recently, when my Inner Bluebird was singing at the top of his voice for sheer joy, two letters came along from readers under such dark trouble-clouds, that I felt almost ashamed of being so happy. But in reply to my "Stop singing!" the Bird-Spirit seemed to say: "No. I will sing in a softer key, but now is the very time you must let me continue to sing. For if you know the Truth, you must be loyal and true to it, and you must know it and speak it in your heart for them too. Whatever the darkness-reports may be, send them the Living Message that the 'Light still shineth, even in the darkness."

The first letter was from a pen-friend who wrote: "! so often wonder how one should meet the thoughts of illness and death of those nearest to us. Old age comes and people die, even if they live to be a hundred years old. One has to take care of them, and attend to their physical needs, and what to think in the midst of it all, is a prob-

lem."

And following that letter, came one concerning a little girl of seven, who had "passed on," and the writer queried: "Do you really think it was the Will of God

for so sweet a child to die?"

How well we can all understand, and sympathise with these two comrades, for even if we have not written them, I am sure we have all thought about those queries, times without number, when loved ones have "passed on" and we have treadmilled round and round in bewildered wonderment as to whether it was the "Will of God."

In thinking about it myself, I remembered that when the disciples of Jesus said to Him: "Some men say that You are this, some say that You are that, and some say that You are the other," He replied: "Yes, but never mind what 'they say." The point is—you cannot get through on borrowed beliefs. In your own heart of hearts what do you think, individually?"

And perhaps above all other subjects, this one eventually compels us (unless we are content to be what Emerson calls "passive buckets!") to discard "they says," and think for ourselves. Otherwise, in time of need, we shall feel like a man who has been so busy, in fair weather, watching other people row, awakening to find that ominous clouds have gathered, and that he has no oars in his own boat.

Of course, even when we do try to think, we soon come up against the vastness of the subject, and its countless corollaries, especially if we approach it with a brisk little: "Oh yes, I've just got ten minutes to spare before I do so-and-so. I'll think out that little matter, and settle it once for all!"

Big subjects soon disperse delusions like that. fronting them is salutary, because it makes us aware of our pin-hole perception, and gives us nakedly-humble re-

ceptivity.

Many people still cling to the "happy release" way of thinking about death, or rather, they cling to that way of speaking about it, for it is curious to note how amazingly careful these same people are to refrain from all habits that might hasten the "happy release." Further, it is

always someone else's "release" that is so happy.

In cases where the bodily-instrument is so completely out of tune that the jangle-disharmony of suffering is intense, we can quite understand that the discarding of the instrument is "a happy release"; similarly, when the Spirit has used the instrument so long that another onward phase is due and desirable. But apart from instances of that nature, I can never hear of a "passing" without the deepest, sincerest regret. Not that I think of the friend as "dead." Because to think that Life could cease to Be, even for one instant, seems to me to be contrary to all consistency. But because to me, even the earth-plane consciousness seems so wonderful, so crammed with heaven, and so deliciously happy.

In contradiction to the "happy release" idea, there is the one embodied in the words: "The last enemy to be destroyed is death." In that dictum there is immense comfort, for it carries the assurance that as we ascend the scale of Being, we leave that "enemy" further and further behind, until at last we attain into the ONE Presence, the ONE Power, and the ONE Life. Every intuitive instinct rises strong in the conviction that there can be no "death" there. Only Life, birthless and deathless, perfect and glorious. And lest the word "there" suggests location, let us hasten to add, Omnipresent also. Which of course, brings us point blank to the query: "How can Life be Omnipresent, when people die?" It can be, because "The Light shineth in darkness, and the darkness comprehendeth it now." Light and Life are synonymous. Darkness and death synonymous too. Life lives right in the very presence of death, but if it is not 'comprehended' it is neither seen or felt.

If Jesus had believed that death was the Will of God, would He not have allowed Lazarus and Jairus' little girl to continue in their "happy release"? If He had believed that sickness was the Will of God, would He have given so large a part of the precious time of His short Ministry,

to healing the sick?

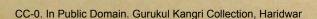
"Death is the last enemy to be destroyed," as so far, only One has been able to say, concerning this enemy, "I have overcome." And even Christ did not overcome and remain in quite the same body, so the readers whose creaking burdensome bodies make them say: "Oh, I could not bear to think of living indefinitely in this body of mine," may be reassured. "There is a celestial body, and a body terrestrial." Concerning the latter, St. Paul said: "I die daily." Surely meaning that day by day he tried to let the terrestrial conception go, and day by day tried to perceive and claim his celestial tenement. For only through the celestial medium can we attain our end—Divine Union—One-ness.

Life, or God-Being is birthless and deathless, infinite, perfect and glorious. That is God the Formless, God the

Father, Sustaining Spirit of all that IS.

And what is God-Being individualised? Not the little fearing, doubting, erring, ailing personality you call yourself, and still less the little fearing, doubting, erring, ailing personality I call myself, but—amazing thought—you and I, when we have fully "comprehended" the God-Being Life-Light that is even now shining in the very midst of us!

Now how does all this apply to our two comrades?
To the one who is tending and caring for the sick, the knowledge that the God-Light of Wholeness, Harmony, and Perfection is still shining, even in the very midst of



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all that is dark and imperfect, will lift a load of depression from her shoulders. If both patient and nurse could comprehend the God-Light with sufficient clearness, the Omnipresent Wholeness would be revealed to sight and sense, and would be called a Faith-Healing, or a Miracle. But even if comprehension can only be in mustard-seed measure, it will sustain and strengthen, and enfold in an almost unbelievable Peace.

To the mother of the little one who has "passed on," it seems that we can say nothing that is not unbearably clumsy. That we have not yet attained to our "overcoming" is all too apparent. But if God is Omnipresent, then Love also must be Omnipresent, and Love's action is always to over-rule, to make even hard and inexplicable

happenings work together—for Good.

Mortal vision reports limitation, sin, sickness and death, and as we know to our sorrow, these enemy-conditions still hold sway on this plane, but the Promise is that the time is coming when "God shall wipe away all tears. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall pass away."

In these present days, within the ranks of all Spiritual Fellowships, many are trying with all their hearts and minds to allow these "former things" to pass away. They are trying to let the Mind be in them that was in Christ Jesus, when He said: "I and My Father are One." Because they know that in that One-ness there is immunity

from sin, sickness, and death.

We may, and do, fail and fall short a thousand times, but the "signs following" are in our midst even now. They emanate from the ones who have heard in the Silence the Whisper of Truth: Within you your Redeemer liveth.

The only salvation is the life of God in the soul.

WILLIAM LAW.

What! Would'st thou wit thy Lord's meaning in this thing? Wit it well: Love was His meaning.

MOTHER JULIAN.

## Divine Psychology.

(Revised.)

By KATE SIMMONS.

CHAPTER IV.

REALITY.

"We are sepulchres, tombs of the dead, for our bodies are half atrophied, alive only to the things of death, and dead to the things of life."

-Gnosis of the Mind (G. R. S. MEAD).

"From unreality lead me to the real, from darkness to light, from death to immortality."

-UPANISHADS.

Consciousness the traveller is seeking reality, he may have many names for the object of his search, such as truth, happiness, love and life, but reality is his goal.

Reality for most of us may be described as that which we ordinarily perceive, experience and believe. Yet our lives are so frequently involved in beliefs which are both false and true, and we so often fail to distinguish between fact and illusion, that sooner or later we doubt the evidence of the senses, and desire a standard of truth from which to judge reality.

As, for example, we all suffer from beliefs and fears which subsequently prove to be contrary to fact. Mistaken information that a beloved friend has departed will bring the desolation of loss by death. Later the discovery that our friend still lives will show that our sufferings have no foundation in fact, and our mourning is without cause, for it comes from an erroneous belief accepted by the mind.

Individuals will pause amid the hurry and pressure of circumstances and say: "According to the evidence of my senses, all things are in a state of change which is either rapid or slow, ultimating in the final disappearance of the people and conditions around me. Nothing is stable



or enduring. Even a child is as prone to sickness and death as an aged person. The one certainty I know is that, granting my own length of years, the circumstances composing my present mode of life will change almost beyond recognition, or become entirely effaced. Even continents are subject to cataclysmic changes which are beyond man's power to foresee or avert. Recognising these things I desire reality, such as a changeless body in which I retain my youth and health; a changeless intelligence in which I retain my powers of concentration, judgment and imagination; stable circumstances into which change cannot enter, so that I may not live in constant fear of disaster and death. In fact, I desire reality."

Thus think and speak many individuals, and from this point of view let us enquire how far are we justified in regarding reality as something changeless, as a state in which things continue the same for ever, as contrasted with passing, changing, and apparently unreal phenomena? If a thing is real because it does not appear to change, would we for that reason affirm that a mountain is more real than a man because it has an apparent stabi-

lity and permanence he seems to lack?

Or would we say that a stone, because it appears to be relatively changeless in comparison with the existence of a flower, for that reason is nearer to reality than it is?

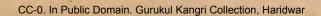
We can easily answer such queries by telling ourselves that mountain and stone cannot comprehend reality and that change can be imposed upon them by external con-

ditions and forces.

Therefore, material conditions cannot provide us with a true sense of reality, for we are not seeking a changeless, choiceless state, comparable to the existence of inanimate rocks, but a state of reality which we can realize and experience in fullness of consciousness.

Yet we believe that a rock possesses reality, but not because of its apparent changelessness, but because it has divine origin and its own degree of immortal life.

So also we believe that man, notwithstanding his changing nature, possesses reality. Yet man's reality is not the outcome of either his changing or changeless aspects, but is his immortality and everlastingness. We are so involved in constant change, change which is beyond our power to control, that we think of changelessness as something more real, as reality itself. Humanly



we do not know or experience the true meaning either of change or changelessness. Our minds and bodies are so rigid, yet so unstable and lacking in the power to accommodate to different realms of existence, that they can only function in one realm for a few short years. These years are beyond our power to determine, and at their end, the body must die in order that we may escape to a fuller existence. From the mortal standpoint, we are controlled by unstable change, and limited by the inertia of rigid changelessness. In seeking reality, we desire to become freed from the instability of false change, and the inertia of false changelessness, and to attain the true change which brings ever increasing good and happiness, and the true changelessness which sets us free from loss, death and corruption.

From these brief thoughts we recognize that reality includes both change and changelessness, and cannot be

thought of as a state where change is non-existent.

There is another aspect of reality to consider. Individuals sometimes imagine that form is something purely physical and cannot exist in an immortal or real state of existence. But we cannot imagine any aspect of existence apart from form. Even the most subjective mode, such as sound, has form which we know as music. The most perfect music is sound in its most perfect form. From the point of view of body and consciousness, we desire form in its immortal aspect, because we desire something perfect and immune from corruption.

The individual who does not desire an immortal body, is not awake to immortality, and consequently seeks reality in the pursuit of things which are unreal because

they lack divinity.

To the extent that we are conscious of one aspect of life only, and we exclude other realms than the mortal, so to that extent we lack a sense of reality and are half atrophied in body, emotions and mind.

We then seek external stimulus and artificiality in order to intensify our deficient sense of aliveness. Thus we deteriorate, building up civilizations which are false because founded upon incomplete views of existence.

We shall always lack a sense of reality to the extent that minds and bodies are so subject to false change and deterioration, and so incapable of true change and transmutation, that immortality seems non-existent or a dream.



Thus death comes, because we have not discovered the true way of reality, of changeless—change in which the whole universe becomes open to us. But, we do not desire a mortal body which in some miraculous manner can defy change and decay, and retain a perennial youth, such a body would be a prison, enclosing us in the limitation of one state of existence only.

We are seeking reality, and desire a body of reality, one so universal and cosmic that it can enter all realms, spheres or states, coming and going, changing and with-

drawing at will.

We are established in reality to the extent that we transcend and include, not exclude, all true change. Hence, the mind, emotions and body belonging to reality, are not controlled by change, but self-controlled and free. But, the perfection of reality, the reality which is perfection, is not gained by knowledge alone, or experienced by means of the emotions only, for it is a life we realize by

interpretation.

We do not expect to realize and experience music by hearing verbal descriptions of it; we know music by interpretation, so also we can only know reality by interpretation. In order to experience reality, we must become interpreters of it. Thus we must think, feel and act as immortals. We must become interpreters of immortality. It does not require much imagination to discover an idealism which will tell us something of the way in which immortals live, their appreciation of beauty and order, their reverence for all life, their creative mode of living as distinguished from the destructiveness of human ways, their inability to kill, destroy or harm any form of life. All these and many other values and interpretations must be sought, found and practised by the sincere seeker for reality, the individual who desires a true body, true consciousness, and true relationships, which neither time nor change can destroy.

(To be continued.)

#### THE SECURITY OF THE RIGHTEOUS.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (They enter into condemnation through their own judgment of others.) "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

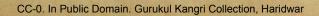
### The Desire of the Ages.

An Appreciation.

It is with intensified joy and inspiration we re-read these articles by Richard Whitwell from this Magazine now issued in book form under the title The Desire of the Ages.\* That, of course, is the essential virtue of all such scriptures." They are not ephemeral but perennial, old yet ever new. It is like looking upon the same landscape under different atmospheric and climatic conditions. New vistas of beauty are revealed, new effects of light and shade attract us, new objects of wonder are discovered. These scriptures are not only designed, rather I should say destined, to satisfy in some degree immediate desire, but also the desire of the ages yet to be. That his fellow mortals may become conscious of the transcendent purpose of their being; that they may realize their soul's inarticulate desire, is the ministry to which our Brother Whitwell has undoubtedly been called, as those who read this his latest book will testify. It is a veritable storehouse of soul food, and gleams of Glory glow on every page. Beauty and power, charity and chastity, meekness and courage are each so spontaneously expressed that the sublimity of their combined import makes one frequently shut one's eyes and soar away on the wings of meditation into the realm of pure spiritual consciousness which is the source of it all. Although to all appearance we read, learn and inwardly digest this book in the ordinary way, it is in very truth the Christ within us who reads it and is impressed and elated by it. That is what is meant when we hear it said of certain books that they bring out 'the best in us,' or that they appeal to our 'better selves.' And so it might truly be said that Richard Whitwell does not write primarily for the 'ordinary' reader but for the extraordinary reader, The Christ within, the never-failing interpreter of God's truth.

We sincerely hope, therefore, that no one will be disinclined to procure a copy of this book simply because they had read the chapters as they originally appeared in these pages. As we have already implied, such writings as these cannot be fully appreciated at one reading, but by careful study will profit one immensely in real spiritual enlightenment and exultation.

\*The Desire of the Ages. Published by H. T. Hamblin, Bosham,



### A Venture of Faith.

The following review of The Editor's new book appeared recently in the new Mazagine FACT, and we thank those responsible for their courtesy and kindness.

A VENTURE OF FAITH. By H. T. Hamblin. Science of Thought Press, Bosham, Chichester. 2s. 6d.

This little book is based on incidents in the life of George Muller, the famous founder and organiser of the Bristol Orphanages. During a period extending over 60 years George Muller received (solely in freewill offerings) for the maintenance of this work £1,380,000. Incredible as this sounds, it is but a small part of the truth. For what is more wonderful still is, that he never made any appeal for help, or ever allowed it to be known that help was needed. More even than this, for not only did he refrain from asking, but it was his custom to refuse any sums given for his own support in old age, as well as for the endowment and future support of his work.

But merely to start an Orphanage, was not his real aim, which was rather to provide an object lesson of the power of faith over worldly things. This he certainly succeeded in doing; thereby proving that the Gospel promise was never intended to be confined to what it is the fashion to-day to call, the "Ages of Faith"; for he shewed conclusively that it could be proved true here and now. The account of a particular instance of this, corroborated moreover in the most astonishing and unexpected way, reads

almost like a fairy-tale (pp. 59 and 60).

This book, however, is not merely a collection of such happenings, startling and convincing as they are. Mr. Hamblin uses all of them as examples certainly, but he also sets forth the Rule to be followed as consisting of nine definite principles of conduct, to each of which a chapter is devoted. This method is seen to constitute an admirable text-book for the higher life, the more so, since it is compiled by one who is also able to speak from adequate experience of his own, and consequently with authority and not "as the scribes."

G. H. R.

### Book Reviews.

#### By RICHARD WHITWELL.

LITTLE LIFE-LESSONS, and Meditation-Prayers for Kingdom Students, written by Minna Bluebird; Published by Margaret Cox (Minna Bluebird), The Bluebird Office, Lillington, Lea-

mington Spa, England. Price: 2/-.

This little book just speaks for itself. The many readers to-whom Minna Bluebird has endeared herself, bringing truth tohomely people in a homely way, with that pointed application which can only come from one who understands, will be glad to know that many of her writings in the Science of Thought Review are here reprinted, with this in addition, a series of medi-

tations and affirmations that are exceedingly helpful.

The Foreword is by Mr. Hamblin. In it we read this fine tribute: "Minna Bluebird writes with a charm and freshness." all her own. There is no one like her; she is unique, and there-fore has no competitors." There is a rare co-operation in it of practicality, mysticism, and fun, as it were three lines coming to a point of fine purpose and uplift. In and through it there

is an earnestness that burns as a steady flame.

She pleads for a greater trust, that we should put our lives in the hands of God more than we do, that we should therefore let go our fear and anxiety—and, desiring God's purpose to be fulfilled in us-yes, we should then be treading the highway of true success. The simple true things are expressed with very great clarity and pointedness, especially as they apply to situations common and familiar to us.

"We none of us become Christians without professing to trust in God. How feeble our trust really is comes as a revelation

when we study the word fairly and squarely.

"Dictionary definitions are not always beautiful, but this one

of Trust is singularly so.

"'A reliance or resting of the mind.' If we all had that, fifty per cent. of the 'I'm afraids' with which our daily conversation

is sprinkled, would die a natural death.

"To all sorts and conditions of sentences we prefix the timid words. The expression may not mean that we are possessed with real actual fear. It is rather a term of negative foreboding. But, honestly, isn't it rather uncomplimentary to God to accept such an attitude of mind?

"If we are afraid, then we must admit that we have no relianceor resting of the mind on the integrity of our God. If we are discontented, then the knowledge of His justice is not yet ours. If we are gloomy and depressed, His friendship is only ours

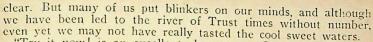
nominally.

That is well put. Will we accept the implication, or will we change the action? Our mental belief is not sufficient, if it does-

not fulfil itself in practical expression.

"From cover to cover of the Bible runs the theme of trust. interweaving its steady course like a golden thread, strong and





"Try it now! is an excellent slogan. . . . Let us erase every thought in our own mind which is in opposition to it. Let us check all words which do not reflect it. Let us base our actions

upon it."

SILENCES FOR YOUTH, by Evelyn Whitell; Published by H. T. Hamblin, Bosham, Chichester, England. Price one shilling

The fact that this book is published by Mr. Hamblin is itself evidence of the quality of its contents. And indeed it is an excellent little book, and peculiarly helpful, with just that happy imaginative touch, in which the writer is so skilful, that appeals to youth. There are twelve suggestive silence meditations, one for each month. Let us quote for April. The seed-thought for that month is "I resolve to see no evil, think no evil, and to hear no evil."

"Resolving to see no evil, think no evil, and hear no evil, I know I must rise to that plane where I recognise 'God is the

only power.'

I concentrate on thoughts of love for all. I ask myself: 'Can I call every man my brother? Can I look on woman and protect

her like my sister? . . . Do I see the Christ in all?'
I know that if I am holding on to an injured hurt feeling, I cannot manifest all good. If I have a grudge against another, I am not helping the world. I must forgive fully and freely before my offering can be blessed. I can't ask God to forgive me my mistakes when I am dwelling on the mistakes of another.

I go through the garden of my heart and carefully uproot the

weeds. . . .

I cover my eyes for a moment to outside things, and entering

my inner world, see with the eyes of God. . .

Those who have spoken or acted unkindly, I call up before me. I will see no evil in them, I will let them know I am their friend. When I pass the drunkard or the law-breaker, I will see beyond the cloud in which he lives. . . . I will flood his darkness with the sunshine of God's love.

As I close my eyes to all but good, my spiritual sight grows

stronger. . .

I touch my lips and whisper, 'I will speak no evil.'

God gave me a mighty opportunity in my voice, and I must use it only in His cause. I will use it to give joy and inspiration. I will refrain from words that cut and hurt.

I will hear no evil.

When any ugly story is brought to me, I will close my outer ears. . . If I hear no evil, if my ears are only open to the good, then the voice of God can penetrate and my guidance in all things will be sure. . . .

I will hear no evil because the voice of God is Love, and speak-

ing to my heart. He gives me my direction.

Hearing no evil, seeing no evil, speaking no evil, I walk through a beautiful world, hearing only beautiful things, seeing only beau-

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tiful things, speaking only beautiful things, and being able to give forth still greater beauty, inspired by the Love of God."

JOY, Number 8, January, 1931. \$1 a year; 10c. a copy. Red Rose Press, 2136 Red Rose Way, Santa Barbara, California, US.A.

There are two dear people in the West who emanate happiness; Ariel and Mayflower, who are one in comradeship, and between them they run this fragrant, joy-giving little magazine. Joy is their message, and joy their maglet. "There's happiness enough for all!" cries Ariel, "let's pass it round," and that is just what they do.

CHRISTIANITY REBORN, by Revd. H. Gordon Drummond, Published by the New Church Missionary and Tract Society, 20

Hart Street, London, W.C.1. Price 3d.

This is an excellent little booklet of twenty-five pages, giving in an attractive and convincing way the main features of Swedenborg's teaching. The work of that great and good man is having a more far-reaching effect on the best thought of to-day than many people, we think, realise. His teaching, with its new opening of the Scriptures. is regarded by many of his followers as, in very fact, the Second Coming foretold, as it was the unfolding of the 'spiritual sense' of the Scriptures. The expression used was of a coming "on the clouds of heaven," but people, thinking 'naturally' of the event, interpret it to mean 'on the clouds of nature.' 'They forget the plain teaching that the Kingdom cometh not with observation, but is within. The second coming of the Lord, we are assured, is not to be in any respect a repetition of the first. The first was natural, the second must be spiritual, as in the case of the first and second births.'

A NEW THEORY OF HEREDITY, by G. A. Gaskell; Published by the C. W. Daniel Company, 46 Bernard Street, London,

W.C.1. Price 2/6 net.

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We know Mr. Gaskell to be a profound and keen student in matters of religious import, of Christianity and its origins, of Gnosticism, of Correspondences between the various religions, and the like; but in this little book we have revealed another side of his enquiring nature, an eager interest in scientific research. More than that, he has the true scientific outlook, with the requisite keen observing power, the ability to marshal facts, and on their evidence to generalise with certain definite conclusion.

With all that Science has contributed and brought into the field of verifiable knowledge, she yet remains an edifice more or less built on shifting sands, in that on fundamentals there still remains great uncertainty. Certitude thereon would stabilise the entire structure. Life in its original, how it begins, if man but knew? A great battle of contention was waged thereon, but those days have passed, for new vistas of enquiry have opened out beyond the physical.

Upon one subject much has been said, but very little light

has been thrown, that of heredity-the transmission of characteristics. Mr. Gaskell points out that for forty years very little has been added to our knowledge of reproduction and inheritance. "Biologists," he states, "vie with each other in confessing their ignorance of the nature of life." This confession, he says pointedly, "is vague, and unmeaning, considering that organic life is supposed to be the subject of their studies, and that they can directly observe the nature of life in themselves."

That is the last thing we usually do; we generalise outside ourselves before we dream of looking within.

Were we to read into our own experience, search into the domain of our own life and consciousness we would be led out of the' merely physical into the psychical, and if enquiry proceeded, even beyond.

"The prime causes of life do not reside upon the physical plane, for its matter is essentially static, being the moved, and never the mover. The material of organisms in the animate world contains the effects of constructive causes which are in a super-

physical region of nature."

"There is no occasion for theories of life to be speculative and far-fetched, as are the current theories, for we have the requisite data and factors in our own mental, psychic and physical natures, which correspond to the natures of all animals and plants. We have only to observe life in ourselves in order to get the clue to a true theory of life." We observe that the physical responds

to the stimuli of the emotional and the mental.

That characteristics spring from parental heredity or from environment-considered biologically-can be disproved as easily as proved. It is hypothesis on the simplest basis, but life in that sense is not simple. And we suppose, in expression, life is ever differentiating, and within the limits of genera and species escaping from its moulds. But heredity and environment are influences, and not causes. The intuitive wisdom of animals-and insects too-is no mere heredital transmission. There is, apparently, some psycho-mental element, suggestive of a group-soul, whereby each experience is registered, and impresses itself as a common heritage.

"Modern biology consists almost entirely of descriptions of the phenomena and conditions of life, not of life itself, about which we are told that its nature is unknown." But life, affirms Mr. Gaskell, is not a physical factor, but "a complex union of mental and emotional characteristics different in every species of plant and animal." "The idea that lower species originate higher

species is an impossibility on the face of it."

"As each man is a person responsible for his conduct in life, so his individual pre-existence is evident. He must exist in a continuum of his own nature, independent of other special persons."

"In our case as human beings there is no inheritance of other people's minds and souls. . . . Ancestors are not causes of descendants, but transitory effects of invisible and intangible pro-

cesses of heredity and evolution."

The physical organism is itself an effect, therefore it is effective, not causative; it transmits maybe, yet does not originate. But everywhere there is a live germinal substance, with power of quickening life. The Hindu name, we believe, is prana. Recent science has used the word protoplasm, or cell-plasm. It is probably identifiable with the *ectoplasm* of the spiritualists. It is the medium of the play of the psychic on the physical, whether in plant, in animal or in human,

But whereas in the lower species the operating influence is twofold, in man himself it is threefold, a third factor entering in.

Mr. Gaskell suggests "an atmosphere of vitality encompassing the earth, analogous to the idea of an ether of space conveying electric waves of wireless telegraphy around the globe. The first idea is no more incredible than the second. The vital atmosphere must be understood to contain the life-processes of man, animals and plants, and therefore requires to be much more subtle and intricate than the etheric medium.'

FACT, A Journal of Frank Thought; Published Quarterly, Price 5/- per annum; Volume 1, Number 1. All communications should be addressed to the Editor, "Fact," 20, Church Street,

Kingston-on-Thames, England.

The object of this journal is to afford a means of the free expression of opinion on all subjects. It is the successor to the "Link," a quarterly magazine, occasionally reviewed in these columns, and which, in its scientific and metaphysical articles, was always deeply thoughtful. The present magazine is written, we think, in a more popular manner. It surveys a wider field, as the purpose for which it stands indicates. There is an interesting first article of a series on the subject of the "Sphinx-What is it?" and which promises to be more interesting still. Discoveries in this direction it is anticipated may revolutionise all our thought with regard to those times which antedate present history. There is a thoughtful article on "India," and another on "Russia"; also one, which will be of interest to many, entitled, "Life Assurance under a Microscope." There is an article on "Psychic Realities," and one, of occult interest, entitled "The World we live in," and which is stated to have been received clair-audiently. It is a psychic or occult vision of the super-physical world, lending in-terpretative meaning to what is enacted on the screen of the senses. It begins with a measure of power, and it reminds us of a book that came to our notice some years ago, called "El Daoud."

RELIGION AND CULTURE, by T. L. Vaswani; Published by Ganesh & Co., Madras, India. Price not stated, but probably

One Rupee, Eight Annas.

We welcome this fine little book from India, from the pen of Mr. Vaswani, who represents the spiritual thought of that great country at its best. He is the true follower of the rishis, and those great teachers who penned the upanishads, possessing their wide and understanding tolerance, and accepting truth and good eagerly from whatsoever quarter it comes.

He is the leader of a new movement, making known and making their own, what is felt to be the best and truest religious thought of the whole world, from whatsoever new light or new



truth is thrown, whether Hindu, or Sufi, Christian or Moham-medan, from East or from West—not the outer husk, but the inner kernel. And he turns to those whose lives have been sainted, or sanctified, whose service has been great in sacrifice, with sure instinct. And the purpose is loyalty to the Truth itself, the religious principle. Religion, he rightly affirms, is not something that binds, but rather something that frees. If man but gets rid of all his binding tentacles-is made free from condemnation-he will be open to the inflow of the blessed Reality.

It is better to accept than to reject, to approve than to disapprove, to seek and find the good rather than the evil. Mr. Vaswani wisely reads the signs of the times, and is therefore not overwhelmed by the appearance of things. There is a seasonal progression in our human experience, and in our religious expression. There is the springtide, followed by the glorious summer, there is the autumn with its harvest, then the apparent withdrawal, the winter season, preparing the way for springtime once more. Therefore though he sees rampant materialism all around, he will not mourn—he realises the winter is upon us, but he also finds witness and evidence of a wonderful new springtide at hand.

THE UNIVERSAL HEALTH RESTORER, or The Great Physician Within, by Veni Cooper-Matheson. Price 7/6 net. Published by "The Universal Truth Publishing Fellowship"; The Truth Centre; Cnr. George and Bathurst Streets, Sydney, N.S.W., Australia.

This book is a very compendium of metaphysical and spiritual wisdom and healing. It covers the widest possible ground, and deals with the subject from every conceivable point of view, in twenty chapters, or 'essays,' with appropriate meditations and 'affirmations,' making of the whole a very convincing argument for Truth. It is pleasing also to note to what a degree the writer applies her teaching, and with what success, her work in Sydney being a very temple of love and light,

CREED OF THE DAUNTLESS, by Frank B. Whitney; Price One Dollar; Published by "Unity School of Christianity," Kansas City, Missouri, U.S.A.

What we least like about this book is the title. The book is better than the title. In fact we like it very much indeed, for its strength, for its wisdom, for its practicality. The title is true, up to a point; but the book carries a greater truth. It would be true to an apostle of Nietszche, who carried thunder-bolts in his hand, but the writer is disciple to a greater than Nietszche. Against the egoism of the one, there is the divine word of

the other, sounding from heaven itself, "Of myself I can do nothing; it is the Father within me that doeth the works."

It is that master-word of Christ which indeed is the creed of the dauntless ones, dauntless for this reason, that the selfhood is in the background, and the Christ in the fore-

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ground. It is the mastery of Christ in us and through us. And it is the strength of this conception which is the power in this book. The reality of God in us is the very truth of our being. "If you would enter the presence of God you must not be-

lieve that anything else in all the world has presence or power.

You must not believe that God has any opposite. You must think of God as all in all. You must know that He is omnipotent in your life—the only Power and the only Presence!"

We find in this book many beautiful thoughts, and a wise,

central vision, a robustness of spiritual thought, very attractive.

The book is subdivided under four headings: "Living Victoriously," "Relaxation and Prayer," "Health and Demonstration," and "Smiles and Happiness," and each include many helpful and inspiring chapters, with verses, expressing truth with point and terseness, following.

The book is well produced and printed, and perhaps we should mention that it is written by the editor of the "Unity Daily

Word," and that will be a pass-word to many.

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INVOCATION; A hymn set to music; Words by T. Stanley Heald; music by Albany Daw; Price one penny per copy, 9d. per dozen, 50 for 2/6, 100 for 4/6, postage extra. Obtainable from The Welsh Sports, Ltd.. Church Street, Cardiff; and T. Stanley Heald, 91, Crws Road, Cardiff.

The melody is very sweet, and well harmonised. And it is in both the old notation and in the tonic solfa.

We give the three last of the five verses of the hymn:

"Oh, may we lay aside all thought
Of self and earthly splendour;
But serve Thee daily as we ought,
In actions kind and tender.

Help us to keep a cheerful heart, When life's game is so dreary; Then we shall play the better part, Though often sore and weary.

Lead us, O Captain, from life's field, Whene'er our play is ended; Grant that our name be on the shield, Thy love for us has tended."

# GOOD TIMES IN THE GREEN WOOD. FAMILY LIFE IN THE GREENWOOD.

Two sets of four dainty cards, perfectly charming and artistic—little vignettes from nature—we like them very much. Sixpence per set; Sevenpence per set, post free. Obtainable from Ethel M. Jewson, 113, Newington Causeway, London, S.E.1.

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#### SCIENCE OF THOUGHT REVIEW.

MOTTO CARD, 1½d., post free; obtainable from the author and publisher, J. Hyde Taylor, 1, Whitehall Lane, Walsall.

It runs as follows:-

"If you would walk this earth in happiness, Walk as with God, in goodness of His grace; Live to display His highest attributes, Set forth in the radiance of your face."

#### OTHER BOOKS RECEIVED.

THE CLEANSING SALINE FAST. Price sixpence net.

RHEUMATISM AND ALLIED AILMENTS. Price one shilling net.

THE MISUNDERSTOOD MICROBE. Price two shillings net. Each by H. Valentine Knaggs, L.R.C.P. Published by "The C. W. Daniel Company," 46, Bernard Street, London, W.C.1.

### Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following donations to the above Fund:—

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### Health and Healing.

By THE EDITOR.

I am in you as a never failing fountain of life, health, wholeness, and power.

"I am come that you (and all men) might have life, and that you might have it more abundantly." But if you are to partake of My life you must first admit Me into your heart and life. Without Me you can do nothing. Of yourself you have no life, because all life proceeds from Me. I am come that you might receive of My life in greater abundance, so that I become Life of your life, and Breath of your breath. I am come that I might live My life in you in perfect fulness, and create in you a perfect body that shall never decay, and which shall be eternal in the heavenly realms.

"In Him was Life, and the Life was the light of men." I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the Light of Life." I am come that I might shed My radiance in and through you; but you must accept Me before these things can be possible. If you would know My Life, if you would shed forth My Radiance, you must follow My guidance, you must allow Me to rule; you must open the door and let Me in.

If you will allow Me to enter your life, if you will admit Me into your heart, I will be in you as a fountain of Living Water, springing up unto Everlasting Life. In My Light you shall see Light, in My Life you will become like even unto Myself.

There can be no real Health or Healing without Me, for there can be no health without inward rest and peace, and there can be no inward rest and peace without Me. Therefore, open the door of your heart, that I may dwell in you and give you all that I have and am.

#### Divine Care. BY THE EDITOR.

Living in the consciousness of Divine Love and Care I am protected in all my ways, and led in paths of peace and blessedness

The life of faith is the life that knows and experiences the reality of Divine care. The life of faith is a life that is lived in entire dependence upon God-the Infinite, the Eternal, and Unfailing, Almighty Core or Centre of the

Universe, and of our being.

In order to live a life of entire dependence upon our Divine Centre we have to realize at all times that we walk as it were on a knife edge, and that it is only Divine grace that keeps us from falling. We cannot be kept by the grace of God until we learn to depend upon it entirely, acknowledging at all times that we of ourselves can do nothing. It is only as we maintain this attitude of mind. realizing on the one hand that of ourselves we are entirely helpless; and on the other hand, that God "is able to do for us exceeding abundantly above all we can ask or think," it is only through this that we can enjoy all the blessings and privileges of Divine Care.

If, therefore, we maintain this trusting attitude of mind, with a complete letting go of self, we are able to live in the consciousness of Divine Love and Care. Then we find protection for every step, guidance for every decision, help for every action, deliverance from trouble, and an

adequate supply meeting all our needs.

In order that we should learn to put no trust at all either in material supply, the ways of men, or our own efforts. we are sometimes not delivered until the very last moment, or our supply is not met until the barrel seems empty and the cruse exhausted. But if we trust and obey. absolutely, God cannot fail. He has to deliver those who put their entire trust in Him. Those who trust in the Spirit for all that they need find that it is not necessary to have reserves. The Spirit supplies what is necessary at the time: we have to trust the Source of all Life for the future. Neither must we cling to that which is given to "Freely ye have received, freely give" is the law which all followers of the Spirit have to observe.

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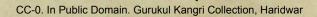
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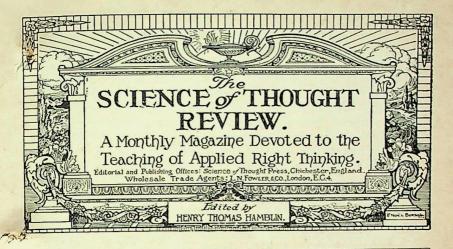
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No. 6

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# Editor's Monthly Notes.

#### A NEW VISION.

Most of us have heard of Pandora and the Magic Box. According to Greek mythology, Pandora was the first woman on earth. She was made from clay by the god Hephaestus. She was greatly endowed with mental gifts, but she was also possessed of a great curiosity. Up to this time mankind lived in perfect harmony and free from evil, but through Pandora's curiosity earthly conditions became There was a box in the house of greatly changed. Epimetheus, her husband, and this she was forbidden to open. But her curiosity overcame her, and she opened the box, whereupon all the evils that afflict mankind escaped. She endeavoured to repair her mistake by shutting the box again quickly, but, alas, she was only successful in preventing Hope from escaping. So runs the story of Greek mythology, and it has a curious and interesting resemblance to the Bible allegory of the Garden of Eden.

To-day, it is as though a Box of a different kind had been opened. At one time we thought that God afflicted us, and that God did not want us to enjoy life on this earth at

all. We used to think that there was no remedy in this life, and that at the best we could only look forward to a better existence beyond the grave. Every hope that we were permitted to indulge in was a post mortem hope. Religion to us was largely a post mortem religion. Even the word "peace" reminded us of cemeteries and graveyards, with their artificial flowers under a glass dome, together with a deeply black-bordered memorial card.

But now, thank God, a new day has dawned, a new hope has arisen, a brighter and better idea has come to

man.

Deeply imbedded in the subconscious mind of the race is a belief that there is an evil purpose in life, that there is some sinister motive, some omnipotent malignant power from which no one is safe, and which neither mankind nor God can control. If it were true that there is such an omnipotent power or influence for evil, it is obvious that God could not control it, for no power could control omnipotence.

The idea is demonstrably false, for it is a philosophical impossibility for two omnipotent powers to have being. There can be only one omnipotent power, otherwise it would not be omnipotent. Therefore we take our stand upon this truth that there is only one Omnipotent Power and this Good: that there is only one Omnipotent Being,

and He is Love.

The natural man judges by appearances, but the child of God lays hold by faith of the truth that God is Love and Good; and he never lets go of it, in spite of appearances, and the sense evidence that wars against his belief. Judging by appearances, life may appear to be an evil thing; but faith tells us that such is not the case, that life is good, and that man is the cause of his own troubles. Life, so faith and spiritual understanding tell us, is good; but through man's separation from it (the true life) and by his opposition to it (subconscious mostly) a state of disorder is produced.

Now there is not only imbedded in man a belief in evil and its inevitableness, but there is also a love of doing those things which, because they are contrary to the Divine order, produce suffering. Some teachers suggest that we "kill out desire," because desire produces suffering. We, however, cannot agree with this. We do not want to avoid suffering. We want to find out its meaning, to

discover its cause, and to direct our desires into better channels so that they shall produce harmony in place of disorder. It is the wrong direction of desire that produces disorder. One who is capable of the lowest desires, is also capable of the highest. The greatest sinner is capable of becoming the greatest saint. A person who is capable of being neither very bad nor very good is a sort of alpaca," neither a sheep nor a goat. Our Lord's allegory of the sheep and the goats, makes no provision for the Let us not then try to make ourselves into spiritual alpacas, but rather direct our desires heavenward, cultivating the life of God in our soul. Through so doing our desires become transmuted, so that they are changed into a Heavenly nature. By the term "Heavenly nature" I do not mean longing for a better land and an easier life, but that our desires should be of the nature of the Divine order, of Truth, of righteousness. According to our desires so are our thoughts. Because thoughts are creative, so do we become like unto our thoughts, and our life also.

There is nothing evil in the life which God has given us, but only good. It is a Stream of Blessedness which carries us along harmoniously to our highest good. It is not our own goodness or right thinking that carries us along to good and all that is lovely, true and heavenly, but the essential goodness of the Stream of Life itself. We must at all times acknowledge that all good is in the Stream and not in ourselves, otherwise we may have to pass through experiences similar to those of Job. He was tested because he thought that his good fortune was the result of his righteousness. That was his only fault. He had to learn that even the righteous may be tried and tested until they realize and acknowledge that all good comes from the Lord, and is not the result of their own righteousness.

We all have to learn this lesson, that goodness is in the Stream of Life and not in ourselves. The most that we can do is to co-operate with the Good, and thus allow the essential, innate Good, which is God in expression, to manifest. It is true that we ourselves deal with energy that has its origin in God, and according to the way we either use it, or misuse it, it produces good or evil; but that is only one aspect of Truth. There is another aspect

<sup>\*</sup> A llama, whose coat is a long thin woolly hair.

of Truth which is, that Life itself is a stream, essentially good in character and purpose, which will carry us on to

our highest good, if we will but allow it to do so.

Life is good, and its intention is good. Whatever is evil is due to an interruption in consciousness, but not in Reality, of the Divine Good Intention. We can either live, work and think in harmony with Life the Good, or against it. If we work against it every possible disorder may arise. We all, however, may be tested and tried and winnowed like wheat, but this is only a good process which if co-operated with by us and met with steadfastness, leads us to greater good, harmony and joy.

# GOD ALWAYS HAS SOMETHING BETTER IN STORE.

Life is progress towards higher and better things; that is, if we co-operate with it. Of course, if we believe that life is evil, that it is a gradual deterioration, descending step by step into greater darkness and misery, it may become so in our experience. But, if we meet life in the right way, acknowledging its essential goodness, looking for increasing good and blessing, then it becomes possible for these to come to pass in our experience. Life, because it is a progression towards higher and better things, has always something better for us in store. If, however, we think it to be evil, we act in such a way as to thwart its good purpose, thus bringing disorder to pass instead of harmony. But this is not the fault of Life, but of our misuse of it. Life is good in essence, being the product of Infinite Wisdom and Love, consequently it seeks to lead us to higher and better things, and to carry us on its bosom to that which is harmonious, beautiful and true. The realization of this truth—that the intention of life is good and not evil-has proved to be a revelation, and the beginning of a new life, to many. It is the Divine intention that we should be blest, and that our life should be blessed. The processes of winnowing and testing are only for a time. Their purpose is to open up the way for greater blessing, and for a more complete realization of Love as the motive of life and the sustaining law and principle of the universe.

The unbelieving man judges by appearances: he sees evil, or what he thinks is evil, on every hand, and decides

that life is evil in intention, that there is a malignant power abroad which may seize him at any moment. The man of faith, on the other hand, believes the reverse to be the case. He starts with the premise that God is Good, and Love and Wisdom, and that He rules the universe no matter how much outward events may make such a belief appear to be misplaced. He believes that "the Lord omnipotent reigneth," and that evil is no positive reality, but a negative departure from the good. He believes that if he maintains his faith in the Good in face of seeming evil, then his faith will be vindicated sooner or later. He who puts his faith in God can never be "let down" or for-The only condition is that faith has to be maintained even to the last ditch, and even when that may seem lost. In times of extremity God can help us only when all shred of trust in self, or "the arm of flesh," is abandoned, and when the only thing the soul can do is to give up the struggle and cast itself entirely and completely upon God. When this is done, and persisted in, then faith is vindicated; and it is found that Truth has power to demonstrate itself. Actually, we do not have to battle and struggle, but only to put Truth forward, to take our stand in it (or behind it), and to depend upon it. Then, if we do this, Truth, which is omnipotent, demonstrates itself by its own power.

### I HAVE OVERCOME THE WORLD.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world," said Jesus. He was referring to the persecution which would come upon His disciples. In spite of it all He could say: "Be of good cheer, I have overcome the world." These words are as true to-day as when they were uttered. There is no one who has not a certain amount of tribulation in his life, and all who are true to the light that they have, and are true representatives of Christ, meet with persecution and ridicule. But these things are only for a time. We discover that there is a Power for good that is greater than "the world." We find that the great truth that God is Love, Order, Harmony, Wholeness, and the only Reality, is able to demonstrate itself, for the reason that it is the only Reality.

And the One who said that He had overcome the

world, was Love incarnate. The burden of His teaching was "love." It is through love and non-resistance that we are to overcome. Love is the key to every situation in life. What would LOVE do? is a question which, if asked in the face of annoying and exasperating experiences, will always lead us into the right path of action, so that we are enabled to do just the right thing, through which harmony can be either maintained or restored.

### THE POWER IN US.

The New Vision that has come to us reveals to us the fact that the Power of the Infinite is in us, and is not exterior to ourselves. At one time we thought that the Power was a long way off, but now we know, even as St. Paul did, that it is within. It is not the power of the finite man at all, but is the very life of God. Through comprehending the love of Christ which passeth knowledge, so St. Paul tells us, we become filled with all the fulness of God. Then he speaks of Him Who is able to do for us exceeding abundantly, above all we can ask or think, according to the power that worketh in us. words these, if we will only accept them. It is not our own power of which St. Paul speaks, but the power, the whole power, of the Infinite. All the fulness of God filling us. Mighty and wonderful things become possible, through the Power that worketh in us.

But we must not aspire to perform wonderful feats of a magical or occult character. The wonder of the power in us is that it enables us patiently to work through the experiences of life, so that we become victorious. "Unto him that overcometh" great and wonderful things are promised—things so great and wonderful, indeed, as to leave us gasping. These great things do not come to us through the waving of a magic wand, but they are won by the patient "working through" of present conditions.

Our life may appear to be very restricted; our occupation may apparently lead nowhere; limitations may hem us in on every hand; we may feel suffocated by the hopelessness of it all. It may seem useless to continue; the only thing possible, so it may appear, would be to run away from it all, or in some way or another to cut the knot, or the tangled skein that baffles us and fills us with a feeling of hopelessness and despair. But there is no way

of escape, except the path of victory. All short cuts are a fallacy. If we rebel against life, we find that we are fighting against powers so great and overwhelming that it is like a man trying to stem the torrent of Victoria Falls. Or again, if we run away from experience, choosing an easier and happier path, we find that we have become a victim of a far greater tyranny than that from which we have run away. The way of escape is always along the path of victory. There is no exception to this rule.

While it is futile for man to try to oppose the power of gigantic waterfalls, he can yet harness it to his use. The energy that lies hidden in those swiftly moving waters can be converted into electrical power, which, in turn, can be carried by cable to light distant towns, to turn its machinery, and bring prosperity to man. In the same way, while we cannot successfully oppose life, yet hidden powers enable us to overcome and work through all experiences, until we become master of our life, through mastery over ourselves.

Within you is the power—the power that worketh in us—by means of which He is able to do for us exceeding abundantly above all we can ask or think. God is able to do these wonders "according to the power that worketh in us," if we go God's way; that is, if we follow the path of life, which really is, always is, the path of victory. If we go God's way we can never become failures, for God can never fail. God's way is the only right path for us. It is not a sanctimonious path, but a path of true service.

### POWER TO BE WELL.

"The Power that worketh in us" is universal in its application. It is not only a power for righteousness; it is not only a power that can bring us victoriously through all the experiences of life, but it is also a power that can keep us in health. Ill-health, I find, is mostly due to a lack of life. A plant that lacks life-energy through living in a poor soil is subject to diseases or parasitic invasions. The same plant, if it lived in good soil, or one enriched by the use of fertilizers, would possess such powers of resistance that the parasitic diseases would not be able to attack it successfully. It is the same with man. If he lacks life, then he may manifest various weaknesses, diseases and disorders. The more attention he pays to these the worse they may become; or if he apparently



overcomes one set of symptoms, then another disorder soon appears. Ill-health, disease, etc., cannot be eradicated by attacking them, for they are only results, or effects, and an evidence of deficiency in life-power. What is needed is more life-power. If we concentrate upon this, instead of upon our ailments, then there is some hope of success, because we are seeking to remedy the cause, instead of fighting against the effect. If we open ourselves to accept "the Power that worketh in us," we receive a greater measure of life-power (or realize its presence), and then the weaknesses and disorders from which we may have suffered soon become things of the past.

### POWER TO SUCCEED.

The truest success is to live one's life in such a way that one becomes a master instead of a slave. The basis of true success is character. Every difficulty met is a test of character. Every difficulty overcome is a stone well laid in the edifice of a true and lasting godlike success. God is not a weak failure, and does not want us to be failures. He measures success, however, not in terms of money or fame, but in terms of character and true worth. The cultivation and display of a fine character may not always bring worldly or material success, although not infrequently they do, but are in themselves the truest success. The amount of money that a man may have made, or the fame he may have won, can never bring satisfaction in the hour of death, when all things are beheld in the light of Eternity. But the victories of character, the possession of qualities of sterling worth, these are the things that satisfy when all the baubles of life are seen in their true light, and assessed at their real value.

The Power that worketh in us, creates and builds up character, which is in itself the only success, and the only basis of truly successful achievement.

"Within you is the Power." This is the keynote of the New Vision that has come to man.

<sup>&</sup>quot;Out of the moment Now!
"Rises the God To Be!
"The light upon His brow
"Is from Eternity."

# Monthly Notices.

### GERMAN TRANSLATIONS.

Mr. H. W. Knoest, Antonie Duyckstr, 10, The Hague, Holland, writes to say that German translations of the following pamphlets are going to press and can be obtained, cost free, from him in any desired quantity for distribution purposes.

"A SIMPLE GOSPEL."

"Love, THE KEY."
"Do You Know."

"THE LIFE TRANSFORMED."

Please note that these are printed in the German language and are for distribution amongst Germans.

### FRENCH TRANSLATIONS.

Mr. Knoest also informs us that the following pamphlets have been translated into French and are being printed in that language, and that copies for distribution in any quantity can be obtained from The International Inquiry Office for Truth Seekers, at his address.

"BE NOT ANXIOUS."

"IF I WERE A PHYSICIAN."

"THE QUEST."

Our Brother continues his good work of translating Lessons and pamphlets into various Continental languages, and arranging for free distribution. The Funds for the carrying on of this work come from readers of this Magazine. At the onset Mr. Knoest said "Love will provide the way" and his faith is being justified. It is entirely a work of love on his part.

### I AM THE LORD THAT HEALETH THEE.

The above Affirmation used in our "Health and Healing" page of last month was taken from a most helpful pamphlet entitled "Inward Healing." This pamphlet is written, published and distributed free by an anonymous friend. Copies for free distribution may be obtained from this Office. Stamps, however, should be enclosed to cover postage, and letters should be addressed to the Secretary and not to the Editor This is one of the best pamphlets

on Healing that I have seen, and it is simple, so that beginners can understand some of it at any rate, and also it is written in such a way that it is applicable no matter to what section of the Christian Church the reader may belong.

#### AN APOLOGY.

The flow of letters to this office addressed to me, personally, has been so great lately that I have not been able to answer them all, but every letter has been read, and noted, and those demanding an answer have been replied to. Will those who have not received a reply accept my apologies and accept the will for the deed.

Is any reader in a position to tell us where copies of a pamphlet entitled "Quest and Vision" by the Rev. Philo M. Buck, D.D. can be procured?

Mr. Pettipher writes from Cranemoor Guest House, Highcliffe-on-Sea, Hants, to say that Mr. W. G. Hooper, F.R.A.S., will be lecturing at that address from May 9th to June 10th inclusive, and that the Lectures will be free. Full particulars can be obtained from Mr. Frank Pettipher, B.Sc., Cranemoor, Highcliffe-on-Sea, Hants.

### RICHARD WHITWELL'S WORTHING MEETINGS.

Meetings will be held during June as follows :—

Wednesday, June 3rd.—Speaker: Richard Whitwell; Subject: Our Father's Business.

Wednesday, June 17th.—Speaker: Richard Whitwell; Subject: The Leading of the Spirit.

The Meetings will be held as usual at 3 o'clock at Barnes' Cafe, close to the Pier.

### BRIGHTON.

Further experimental Meetings will be held at Brighton during June as follows :-

Saturday, June 13th.—Speaker Richard Whitwell. Saturday, June 27th.—Speaker: Richard Whitwell.

The Meetings will be held at St. Francis's Hall, 14, Norfolk Terrace, Brighton, at 7.30 p.m. All interested are invited to attend.

### Duty and Deliverance.

By RICHARD WHITWELL.

Let thy duty be as the breath of the mountain within the valley.

Descend from the hill-tops every morning, the glow and

strength of sunrise upon thy face.

Nourish thy soul with vision from the heights:
Thou art thyself the message thou must give."

("The Cloud and the Fire").

"Within each experience that meets us on our way there is enfolded a mystery, the knowledge of which gives freedom to the soul. It is as a scroll that is sealed, for men to open. When open and read, the soul will arise master of its circumstance. O secret word, hidden through the ages, found at last, and to man deliverance.

If Thy hidden word is expressed in me, the music of divine creation will break forth into utterance through my

life."

"The Gold of Dawn." \*p. 62.

"When duty calls, or danger," runs a well-known hymn, be thou "never wanting there." It implies an inner rectitude or truthfulness which is the spiritual strength of a nation, as it is of an individual. We could do with a new code of chivalry in these days, a samurai of the Spirit.

A slogan for the new age might be, "Not escape—yet freedom: freedom through duty." It is as if a word spake, "Where thou art, O man, there thou mayst be free." It is not an escape out of, but freedom within our circumstance. Where we are, it is there we are called, to submit ourselves divinely to the work that is before us, fulfilling our duty, and thereby stepping onward, until at its right time the way open.

The reason for our finding ourselves in any particular circumstance, is that, whether through action or reaction, we fulfil something demanded of us there; a work to do, a witness to make, within that circumstance. We may

<sup>\*</sup> THE GOLD OF DAWN, by Richard Whitwell, 2/6 net. The Science of Thought Press, Bosham, Chichester.

indeed be slave to our environment, but on the other hand we may be master of it. Finding ourselves, we

journey unto mastery.

Samson bound proved more formidable than Samson free. Amid his so dark and tragic circumstance, he arose with terrific mastery; through his earnest prayer, the strength of God came to him more than before, and he strove in that temple of Mammon, that the pillars break, and it fell.

The story holds meaning for us as an allegory.

Amid economic servitude, yet freedom, in very truth; amid a system, wrought by selfishness, to act unselfishly; to witness the ideal therein, plant good seed thereby, "Service for Others," till it germinate and grow and over-

come the old false method.

"The corner-stone of heaven on earth is economic righteousness, and the key-stone of the bridge from the old regime of selfishness to the new civilization of service is industrial justice, and the world awaits the real engineer in humanism who will lay that corner-stone and place that key-stone, midst Alleluias." (Ariel).

We are here, in this given place, wherever we may be, to express our truth here, and to release that hidden Virtue which requires our loyal obedience for its action. It is

the quality, ours to express, of the Love of God.

Let us avoid that vanity which makes us think that the work that is before us is not good enough for us. It may not be. Yet it is God's testing of our patience. And it is, in the meantime, our sentry duty. In our duty truly done is our loyalty and our sacrifice. Through the surrender of self in daily service, the Spirit makes Its entrance in our lives, and we are being spiritually prepared for higher ends.

The time is drawing apace when something wonderful will happen, and what the Spirit has been making ready beneath the surface will become manifest and revealed.

In Rome, degenerate, the freest man was Epictetus the slave, if we except the early Christians, most of whom, apparently, were also slaves. And who in bondage more than the miserable man who sat on Cæsar's throne?

"Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and quiet take That for an hermitage;
If I have freedom in my love
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty."

What the cavalier poet so realised in prison, we too may realise, even in a more wonderful way, within the prison, as it may perhaps sometimes seem, of our circumstance. We may be conscious of every manner of handicap and limitation, which, doubtless too, we have ourselves helped to create. Yet there, in that very place, the greatest thing may happen-a word, a breath, freedom-oh, freedom, that sweet breath! Everything is as it was-the configuration the same-yet how different. Something has transpired in our consciousness. We feel a deeper breathing. Something more true in us than we had known is revealed. Then do we see truly -and for the first time. It is not merely that we perceive with understanding of the outward mind. We have insight into the meaning of things. We know, with swift unerring instinct, and with unfailing inner witness that our perception is true. Life becomes utterly simple, and true, and real.

What a difference to our outlook! And henceforward how meaningful where before was little or no meaning.

We ourselves become more true, more real. We approach life with a greater simplicity. We now realise goodness to be about us, as the power of life itself, instead of, as we had thought, evil. By that right attitude we are blessing our circumstance, and, through us, therefore, light is being shed where darkness was. Our simple practice of the presence of God, our true action in the place where we are, is all that is necessary. In the degree of that practice and realization does the Universal express in us. It is, as it were, to us, a new Covenant, with a dispensation different from the old.

That which, erstwhile, might have been drudgery, becomes service—every bit of it. Through our attitude, and love entering in, we have strength to fulfil it. In that understanding it becomes ministry, and not any of it would be left out. Every instant, through the divine action, becomes purposeful, in the highest sense.

"The trivial round, the common task, Will furnish all we need to ask, Room to deny ourselves; a road To bring us daily nearer God."

Freedom is our heritage—but it is freedom in very truth. What matters the appearance at any moment? Do we not wish to be where we can render our greatest service? Fulfilling each circumstance, we are led by the divine action to an open door, to pass through it. If we were to step out before it is right for us to do so, severing the sensitive strands of the Spirit, before the time is ripe, that would be a failure in loyalty. There are indeed special times of action, supported by indubitable witness, and strength of purpose from within. At such times there is a double witness, the outer and the inner, both demanding such action. Then only may we wisely sever the strands that bind us to the old, and launch out into the new.

Every moment of realization, every thought of upliftment, implies the present action in us of spiritual power. Life is no longer static, it is dynamic. Though nothing may seem to happen, there is energy, there is movement, more than we know, beneath the surface. We are truly journeying, from the moment that *life* is active in us. We do our part by keeping our spirit true, and this implies the cleansing of our desire-nature, and the uplifting of our

thought, which is prayer.

If we have a strong prompting of some special work awaiting us, and become restless, and in that mood resent our prescribed circumstance, and sever our connection before the time is ready, we may imagine that impulse to be the voice of God, but we are mistaken. It is the simulation of the selfhood. There is no response in the outward to answer our action. We run before the Spirit, as Moses did when he slew the Egyptian, thinking the time had come for his burning desire to be fulfilled, when in fact he had scarcely begun to be prepared. He had yet forty years to wait—patiently. The greater the work, the greater the preparation.

Moses became lowly in his own esteem. When God did speak in truth, how different it was with him. He could scarcely realise it, and he said: "Who am I, that

I should do this thing?"

Moses had to go through an initiation of patience, and so have we. It is necessary for our spiritual life. It is our period of inner preparation. "Oh rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire."

The field of patience is our path of duty, the direct and definite service that is right before us. Moses was a shepherd of sheep, to become at length a shepherd of souls. Within that field, we too may do a little shepherding, unbeknown to ourselves maybe, by kind, true thought and transparent action guiding others to spiritual refreshment,

"by shallow rivers, to whose falls melodious birds sing madrigals;"

those 'waters of comfort' of which the Psalmist sings. Through duty there is guidance; it conveys an unspoken word. How wisely then the poet Wordsworth sings of duty as the 'daughter of the voice of God.' It is therefore 'a light to guide, a rod to check the erring, and reprove.' But it also implies "victory and law" with power to "empty terrors overawe." In the service that is at our hand there is a guidance that is true and satisfying. The very heavens respond to the same, and answer it with glad obedience:

"Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are
fresh and strong."

The poet sees his own life encompassed within the same Principle, and under the same Law, and therefore he would submit himself to it also:

"I myself commend
Unto thy guidance from this hour;
Oh, let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy bondman let me live!"

"Keep Thou my feet," prayed John Henry Newman, "I do not ask to see the distant scene; one step enough for me."

"All is as ever in my great Task-Master's eye," wrote

John Milton.

In the illumination that has come to us to-day, we know that God, however, is no task-master, but that He is pure Love without an opposite. God is in us, our uttermost truth. As we incline to truth, we have access unto God, and are being redeemed by His power. We become interiorly open to the pure working of the Spirit. But it is largely in the measure of our loyal obedience in the little thing.

"The wisdom of the simple soul consists in contentment with what is suitable to her, in confining herself to the sphere of her duties, and in never going beyond its boundary. She is not curious to know the secrets of the divine economy: she is content with God's will in her regard . . . desiring to know no more than each moment reveals. . . . In all things, therefore, we must love God and His order; we must love it as it is presented to us,

without desiring more."

What we would stress is this, that the action of God begins for us, in us, and through us, unto a divine issue, beyond our merely personal good, from where we are, and no other place. In our human wisdom we often think that it would be far better if we were somewhere else, but in truth it is not so. Our vision is circumscribed, but the light of God searches into the principles that are operating. We find, not merely in one instance, but apparently in every instance, that when we refrain from obeying the merely human impulse, and act in the wisdom of true faith, as seeing the Invisible, our faith is vindicated. The result is more wonderful, far, than if we had taken the self-chosen pathway. The way between two points of good will prove a straight way, instead of, what might otherwise prove, a terribly circuitous route.

We are called to the life of faith from where we are, and not from another place, which with our finite understanding we may think more congenial. But it is here, in this very place, amid this tangle of difficulties, perplexities, impossibilities. We may commit all to God, give

it over to Him, to demonstrate for us, through it.

Do you, beloved, realise? The first purpose is not to get out of it. God has You in His care; believe that. The essential Life is greater than the appearance, and God is that life, within your circumstance.

The tools are at hand, and the material, for Him to use, and you are the instrument because of the change which has taken place in you. Your circumstance will be transformed.

Through this right attitude you are beginning to make your purposeful contribution to Life, and fulfil the meaning that is in you. And truly it is Life working in you and through you, unto Its own realization. The circulation of blessedness resumes for you—a spiritual quickening.

It is in these ways that man becomes God's hand, God's will, in operation, unto the grand issue of His

Kingdom upon the earth.

The hidden years of Moses in the sheep-fold, of Jesus in the carpenter's shop, were necessary for what followed after. In those years of vigil and uplifted surrender, with its erasure of egoism through patient waiting, they achieved that lowliness whereby, and only, could they be empowered from on high.

"Mighty Soul of the Eternal, Thou one fountain infinite, Where the limit of thy dwelling? Nowhere, nowhere found! Where the centre of thy welling? Even all around!

Mighty Soul of the Eternal,
Thou one fountain infinite,
Where the ending of thy presence?
Nowhere, nowhere found!
Where the working of thine essence?
Even all around!"

(Brother James).

Instead of meditating upon evil, then, we deliberately meditate upon the Infinite Good. Instead of allowing our thoughts to wander amongst negative things, we raise them, by turning our will Godwards, to think upon Divine and eternal things. Instead of brooding over error and sin, we lift up our eyes unto the hills from whence cometh our help.

This is the secret of all overcoming, both of adverse circumstances and bad habits and weaknesses. By looking to God

This is the secret of all overcoming, both of adverse circumstances and bad habits and weaknesses. By looking to God and Perfection instead of directing our attention to our weaknesses, we open ourselves to, and become channels of, Divine Power.

From The Path of Victory

### How He Did It.

By H. Edward Mills.

### (A Reprint).

A man of 40 years was confronted by the question, How shall I retrieve my fortune, my health and my enthusiasm?

The man greatly needed all three.

He sat down and reasoned out the following things: If a man wishes to move a great load, he employs steam; to travel swiftly, he takes an aeroplane; if to get word to a distant friend he resorts to wireless. These forces immensely increase his own private capacity to gain results. Likewise there must be something the help of which will enable me to retrieve, swiftly and splendidly, what I have lost. But where shall I find that something?

He listened to lectures; he read books; he talked with friends. All gave him good ideas, but none revealed to

him the secret he sought.

One day he strolled far off into the silent forest and there sat down on a log. At his feet was a tiny mushroom just peeping through the leaf-mould. He sat perhaps two hours asking over and over, WHO will help me? WHAT will help me?

He was about to rise and go when his eye fell once more upon the mushroom. It was already much larger than when first seen. The man exclaimed, How is such a

growth possible?

A voice replied, "The mushroom grows by a power

within itself.'

"You, too, have forces within you ready to expand from your present littleness to the full measure of your desires, and more."

"But I am not a mushroom," said the man.

"And unless you make use of your within-ness, the mushroom will prove greater than you."

'I, less than a mushroom?"

"Put it that way if you wish," said the voice. "What I tell you is this: There is one way only by which you can come back. It is the mushroom's way — unfoldment from within. All your life you have sought to attain by accretion. Now attain by liberating the imprisoned possibilities within you."

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A few years passed. This same man was talking with a friend who said: "Tell me your secret: how did you come back?"

"I became like a mushroom," the man replied.
From The Truth Magazine, founded by A. C. GRIER.

### PRESENT-DAY PROPHETS.

The word "saint" will suggest the idea of asceticism to some minds, yet in this present age of progress the world is demanding higher standards of perfection. Men of intellectual integrity in every sphere of thought who are concentrating on the powers within themselves, and harnessing them to the forces without, to be used for the good of mankind, are fulfilling as high a destiny as the

practical mystic.

One of the greatest needs of our day is for prophets of this kind, who through inward self-conquest have attained the right to give those, whose search for Truth has become a dominant desire, a clear and lucid explanation of the problems of life. Whether genius of Sainthood is found in the vicinity of philosophy, science, art, or letters matters little, for Truth thus expressed, in any form, through the magnetic personality of a life lived to its fullest capacity is religion in the highest sense.

BEATRICE COLLINS.

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.

-EPICTETUS.

By meditation, communion and real prayer it is possible to make contact with the secret Source of Life and Being. If we do this daily, in addition to living the life, rendering service to others, and doing the Will of "our Father in Heaven," we not only cultivate the spiritual life, but find, also, the real inner Eternal Life of God, or Kingdom of Heaven.

From The Life of the Spirit.

## "Poor in Spirit,"

By JOHN ROEBUCK.

"What to me fanfare and crowded places, And the pride-full hour Fame brings? Give me the quiet hour, and quiet faces, And quiet thoughts of better things."

When one thinks of the enormous amount of energy, time and money expended in trying to establish The Kingdom of Heaven upon earth, to say nothing of that expended in trying to defeat lawlessness, one cannot but feel utterly dumbfounded at the comparative ineffectiveness of it all.

Still, it is a happy thought and a fortifying truth that, despite the prevalence of evil, goodness is inherent more or less in everyone. There could be no pursuit of ideals, no aspirations towards the establishment of a better world if this were not so. Our misdeeds are for the most part "dark" deeds. We do wrong by stealth not merely out of fear of the law, but also with a vague apprehensive consciousness of The Law. When not done by stealth we put up the plea of provocation in extenuation of our wrong-doing; and while the law may give ear to such a plea, The Law never does. And well we know it. What miserable wretches we feel when we stand at the Bar of Divine Judgment with such a plea! In the very act of so pleading we stand self-confessed and self-condemned.

Assuredly Emerson tersely expressed a profound truth when he said, "We know better than we do." If our doing was commensurate with our knowing I am very sure we should frequently hear the joy song of the angels reverberating through the land. We pride ourselves in knowing the difference between right and wrong and in recognising the Divine attributes in our fellows. The common virtues are immune from open disapproval. No one would ever dream of contending they were not the established sine-qua-nons to true witnessing. And the most universally esteemed of all the virtues is Humility. We are as deeply moved by its manifestation as were they who



witnessed The Master washing the weary feet of His followers. We are touched and reproached. The most egotistical of us are ashamed of our egotism. The most

vain are ashamed of their vanity.

Now, it is all to the good this admiration of Humility, it marks a certain stage reached on The Path of Victory, yet we are bound to say that if all who admire Humility were themselves truly "poor in spirit" the world would be a happier place than we find it to-day. I trust this shall not be regarded as a sweeping allegation of deliberate deception. Nay, dear reader. Having joyfully witnessed to the Goodness inherent in my fellows, I am now simply referring to their evident lack of something. Many of us know from spiritual experience how prone we are to think we have enough and nothing lack until it suddenly flashes upon us that we lack the very Essential to consolidate and consecrate and make effective that which we have. Belief and Consciousness are so deceivingly alike and yet so intrinsically different. That is why we see Humility so much more widely appreciated than exemplified. Many go through life with implicit belief in God, yet are never really conscious of His immanence or that they themselves are indeed potential Temples of His manifestation. The fruit of Spiritual Consciousness is a complete re-conditionment. We go out not merely believing but expressing, and with that fearlessness and frankness which is characteristic of the truly Poor in Spirit we vouch for the availableness of the potency which alone can transmute Belief into Consciousness. It cannot be too often emphasized that reason, of itself, can never bring about such a transmutation. Indeed, the futility of trying to reason ourselves or others into the Christhood is self-evident, and shows clearly that the time we ought to be "about our Father's business" may be mis-spent innocently as well as guiltily.

The Poor in Spirit necessarily stand aside from all pretentious efforts to systematize life and, conscious of the waters of eternal life coursing through the divine realm of their Being, reflect the soul-peace and patience and progressive Glory of at-one-ment with The Infinite Presence. We all know from the life of Jesus as recorded that humility was His most outstanding and most impressive characteristic. His humility was not a mere mannerism, but real self-abnegation, and His self-abnegation was The Christ's Coronation. What a glorious Patriotism is this: A Citizen of the world and loyal Subject of the King of Kings! Yet unfortunately there are still many who regard Humility as a weakness. They think that to be Poor in Spirit is to become the scapegoat and serf of ill-disposed persons. There is nothing farther from the truth. To be genuinely Poor in Spirit is to be courageous and dignified, and to be subservient to God alone in the Service of humanity.

Pride is the root of hatred and falseness, Humility is the well-spring of love and truth. Humility is an esoteric calm undisturbed by exoteric elements. It does not fret over past failures and disappointments, it does not "loiter in winter while it is already spring" (Thoreau), but interprets all experiences as helps to fuller understanding, and is thankful to God for the illumined NOW. When we give praise for Love we give praise for the radiations of Humility. Humility is the vesture of Grace with which The Christ first wraps us about. When the cumbrous and falsely appraised possessions of the Separate life are shed, the soul rises on the wings of Humility to the summit of Mount Olivet.

Yea, verily. The unobtrusive ministry of the Poor in Spirit will do more than anything else in the world to bring home to the hearts and minds of men the truth that there is assuredly a Spiritual Concept of life in contradiction to the second seco

distinction to a mere concept of spiritual life.

Blessed are the poor in spirit, for their's is the Kingdom of heaven.

### THE HIDDEN NAME.

Deep within our inmost being, Spite of ignorance, sin and shame, Burns the Light that is Eternal— Flame of God—our hidden Name!

And 'tis known through self-surrender, When with all our heart we pray: "Not my will, but Thine, O Father —""Do Thou lead me—all the way."

CHARLES K. HAMILTON.

# Am I My Brother's Keeper?

By HENRY VICTOR MORGAN.

And the Lord said unto Cain, Where is Abel thy brother?

And he said, I know not; am I my brother's keeper?

(Genesis 4: 9.)

(Second in series: "Truth Answers to Great Questions.")

It is long before we discover our far flung relationships. It is long before we realize that all we do or say against our brothers returns at last unto ourselves. We cannot dodge the issue and when, in the light of the Spirit, we realize our capacity for bringing blessedness to others, there will be no desire to escape our God-given opportunities.

The first question primal man is reported to have asked the God consciousness in his own soul, "Am I my brother's keeper," was more of an excuse than a question. The belief that finite man could imagine himself capable of deceiving Infinite Intelligence, may seem, to our modern ears, altogether childish and unthinkable. But I am very sure were the voice of God to be again heard asking, "Where is thy brother" the answer would again be, "Am I my brother's keeper?" It is the same old question asked and answered under different conditions. many men who would shudder at the idea of striking down another human being in cold blood, who still feel perfectly satisfied in helping to crowd their competitors to the wall, or to corner the food markets so that innocent children are literally starved. The captains of industry, the kings of finance, all who are not doing everything in their power to give to every man an equal chance to the bounty of God, cannot escape the Voice insistent. Still in the Silence will be heard "The voice of thy brother's blood crieth unto me from the ground."

I am not talking at random. Here in our United States there is an army of some six million persons unemployed, there are long bread lines in every important city, and in the midst of it all the morning paper arrives wherein the world's highest priced newspaper columnist praises to the skies the accomplishments of a manufacturer whose net profit during 1930 (an off year he tells us) was forty million dollars!

I say it not in censure, but to show how far we have departed, in our ideals of success, from the mind that was in Christ and which was reflected in the acts of His apostles, wherein we are told, "And all that believed were together and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

The apostolic picture, sketched in so few words, is a glorious foregleam, God's Pattern in the Mount in miniature, of the things that are to be when the knowledge of the Lord covers the earth as the waters cover the sea. Even now, in the midst of the darkness of ignorance and need (perhaps I should say, need, caused by ignorance) there are signs innumerable which enable the Watchman

in Israel to again say, "The morning cometh."

A new form of Patriotism, as yet unuttered, and perhaps unutterable, stirs in millions of hearts. In every nation under heaven there are those who have seen beyond the narrow limits of national boundaries to the Larger Patriotism for God and for Humanity. We are being forced to see that no nation can live unto itself and be prosperous and free. Here in the United States we have built high tariff walls (supposed for the benefit of the American working-men, God help us) with the result that the other nations can no longer trade with us, and the result is an increasing army of the unemployed. We are being forced to see that no nation can be prosperous at the expense of other nations.

The new World Patriot for ever hears the prophetic announcement, "The earth is the Lord's and the fulness thereof, the people and they that dwell therein," and hearing is compelled to say, "I embody all presences outlawed and suffering; Whatever concerns another concerns me." He is sustained by a great hope. Believing absolutely in the Power of God, in the heart and mind of man, to meet every condition, he too can say,

not fighting my fight; I am singing my song.

Nor are we without hope in the organized churches of Christendom. High above the voices of the apologists for existing conditions, come prophetic voices calling to brotherhood and equality. I remember, with joy, the



wonderful Sunday morning and noonday meetings of Rev. W. John Murray, held in the great Waldorf-Astoria Hotel in New York City. Here millionaire and working-man sat side by side, all differences lost as, "Love took up the harp of Life, and smote on all the chords with might, Smote the chord of Self, that, trembling, pass'd in music out of sight." On Sunday afternoons I often join the radio audience of Harry Emerson Fosdick, Pastor of what is perhaps the world's richest church, and listen with joy unutterable to words of Life that would thrill the courts of heaven.

Nor is the message of hope confined to the churches. Great manufacturers, like the late Arthur Nash, with hearts aflame, have caught a gleam of the social message of Jesus and are demonstrating that even in business, "Love never faileth" to bring not only brotherhood and equality, but also, "All sufficiency in all things."

Even where orthodoxy is denounced and churches ignored, the Voice insistent still speaks. Before me as I write is a motto card containing what might well be called Colonel Robert G. Ingersoll's answer to the question, "Am I my brother's keeper?" I quote in part:

"A vision of the future arises. . . . . I see a world without a slave. Man at last is free. Nature's forces by science have been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of the earth and air are the tireless toilers for the human race. I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labour reaps its full reward, where work and worth go hand in hand, where the poor girl, trying to win bread with a needlethe needle that has been called 'the asp for the breast of the poor '-is not driven to the desperate choice of crime or death, of suicide or shame. I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain-shapely and fair, married harmony of form and function, and, as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome, shines the eternal star of human hope.

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Surely there is much to encourage, to hope and to work for. To me it is the vision of God, the One in the Many, the Many in the One. It assures me that as I aspire to be one with God and one with my fellow-men, all that I overcome in myself I am also helping all who are seeking the larger freedom. Yea, beyond this it assures me that all persons, in all parts of the world who are endeavouring, through Faith that works by Love, to overcome their weaknesses, are also helping me to overcome mine without even being aware of my existence.

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### IMMANUEL.

Arise in us, Immanuel,
Prince of God, our Israel!
The inner portals open now
For Thee to enter! Come and dwell
Within us at this moment, Thou!

Come, oh come, Immanuel, Arise in us, O Israel! Thou art the Soul within our soul, Whereby we know that it is well When once we are in Thy control!

Come, oh come, Immanuel, Strength of God, our Israel! Sound in us Thy melody, Till it doth our love compel To outpour in praise to Thee!

Abide in us, Immanuel, Word of God, our Israel! Woe it is apart from Thee, More to us than tongue can tell, And our spirit's liberty!

Come, oh come, Immanuel! Awake again, O Israel! Win in us God's victory, Sound in us Thy sacred spell That doth set Thy people free!

-RICHARD WHITWELL.

# Divine Psychology.

(Revised.)

By KATE SIMMONS.

CHAPTER VI.

#### PERCEPTION.

"Truth is not to be investigated as a thing external to us, and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself."

PLOTINUS.

The proverb, "Beauty is in the eye of the beholder," is a clear and simple way of expressing the idea that beauty must first be realised within, or it cannot be perceived in external form. We are not to suppose that mind or eye, adorn an unbeautiful object with a fancied beauty; but that our idealism, looking out through the eyes, perceives beauty.

The beauty we see, may be also in the environment of a stone, but since the stone lacks our capacity of appreciation and faculty of perception, it does not perceive beauty; so we infer, perception has a quality of creativeness in it, and is not a mechanical arrangement of eye and brain

for seeing objects.

Physical vision, composed of eyes and brain, is easily known; but the corresponding vision of the mind is not so apparent. Hence we fail to realise some of the facts of inner sight, that the mind has its two eyes; that the mind's eyes can be defective; that vision can be damaged;

and that mental blindness is possible.

But, the foundation of all true perception, vision and sight, is spiritual. Spiritual perception, as with all immortal qualities, cannot be imperfect, damaged or lost. It may at times appear to recede from us, because we turn from it, then the mind grows dark and even physical sight is affected. For there is mutual dependence between modes of sight. We have travelled quickly in these brief remarks, in order to gain an idea of three aspects of perception, the sight of the spirit, of the soul, and of the

body. Assuming a creative aspect to perception, we will now proceed step by step, endeavouring to understand the problem of the 'two eyes of consciousness.'

Life is creative, creativeness permeates all forms of

life.

Life is subjective and objective, therefore, creativeness

has subjective and objective modes of expression.

Life's creativeness expresses itself subjectively by means of consciousness, and objectively by means of bodies. Creativeness is dual, from the point of view of bodies this duality is male and female; from the point of view of consciousness it is truth and love.

We are passing from a period of the supposed domination of woman by man, with its corresponding emotional tyranny by which woman sought to have her own way; to a period of equality and mutual dependence, balanced

by individual freedom and independence.

But, from the point of view of consciousness, we are still hampered by similar errors of mind, by inequalities between truth and love; or to express this idea in a more concrete form, by inequalities and lack of balance between head and heart.

Some individuals would have the head rule, so that the heart is enslaved; others would have the heart upper-

most and the head swayed by emotional tyranny.

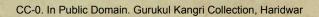
That is to say, men and women are no longer hampered by beliefs of superiority and inferiority, but have become equal and balanced in relationship; yet they have not applied the principle of equality to consciousness, to truth and love, and their respective activities. Consciousness, lacking equality, balance, and the union of truth and love, lacks creativeness and becomes destructive. For, where creativeness is lacking, unbalanced energies reverse their direction towards destructiveness.

These our individual inequalities cause rival claims for the supremacy of reason and emotion, which of them shall

rule?

Then bias and intolerance come. Some individuals will have a bias for science and an intolerance for mysticism; others will have a bias for mysticism and an intolerance for science.

Let us suppose that science represents a spiritual aspect of reason, that mysticism represents a spiritual aspect of emotion, in that case, as truth and love they should unite,



and together interpret life creatively. For, true knowledge and emotion are born from the union of truth and love. Hence, head and heart, or truth and love, like man and woman, are mutually dependent and unitedly equal; whilst they are also individually free and independent.

To the truly creative all things are possible, and all ways are open. Thus, the true scientist is potentially a mystic, and the real mystic is a potential scientist; they will therefore find mutual interest and understanding.

Individuals are not able to follow all paths, even though all paths are within themselves, but all who are truly working on one path, will comprehend all other paths.

All paths are modes of interpreting the approach to Divinity, hence, the materialism we may attribute to facts. is the reflection of our own states of mind, and not due

to facts themselves. All paths lead to the Divine Oneness, hence all are modes of revelation and interpretation. The proof that our perceptions are true, is that they are universal and will stand all tests. True genius is always universal, and the scientific genius, or the genius who is a mystic, whilst spontaneously concentrating upon the objects he prefers, will not have bias, or intolerance for the preferences of others. In these questions, we do not therefore refer to creative genius; for, those who are great as thinkers, have equal greatness of emotional content; and, the emotionally deep have a corresponding depth of thought. This equality of power is usually so apparent, that we are puzzled to know whether genius comes from intellect or emotion. But soon we discover, that genius is creatively born from the union of truth and love, a union which generates the capacity for work which is possessed in such abundance by genius. Universal creativeness thus works through the union of attributes in the individual. Lacking inner union, our minds are barren, we are devoid of artistic ability, inventiveness, originality, reverence, and the power of interpretation. In fact we labour, we do not work.

Criticism often arises that individuals "think too much," or that they are "too emotional." From these views, confusion comes in the mind, and the question arises: "Is thought wrong; or is emotion misleading?"

It is not possible to have too much thought or too much emotion, our difficulties come from lack, not from excess,

and the effort to repress the desire for knowledge, or to suppress emotional energy is very harmful. Feeling is the energy of thought, and thought is the energy of feeling, they are mutually necessary, as our two eyes are necessary.

Consciousness lacking these two perfect eyes, lacks true perception, and this deficiency permeates all our activities; thus we fail in the perception of the good, beautiful and

true.

Let us express this in a more concrete way: a bias for science and an intolerance for mysticism, will cause us to be materialistic in our interpretation of facts; a bias for mysticism and an intolerance for science, will cause us to be vague in our statement of facts; a bias for our personal form of religion and an intolerance for the religious forms of others, will cause us to turn religion into a dogma to be believed, instead of a life to be lived; a bias for art and an intolerance for philosophy, will cause us to forsake the idealism of the good, beautiful and true, for a realism which is often sordid and ugly.

Spiritually perceived, all aspects of life belong to a Divine wholeness and Oneness; this in its concrete aspect we can speak of as a single and universal body of truth, a living body which cannot be separated into parts, as if each part had a complete life of its own. Yet we mentally separate the universal body of truth into unrelated parts, and in consequence are not balanced within ourselves, we are not complete and whole in consciousness. Let us conclude: the perfection of vision, sight, perception, is in Spirit; when the soul manifests spiritual perception, the mind has its two eyes, truth and love; and from thence is expressed true outer sight. An infinite and illimitable universe exists around us, our reason tells us so; an immortal universe exists around us, our emotions tell us so. If truth and love unite in us, and express themselves in a harmonious relationship, in the balance and union of head and heart, our eyes will see the beauty within and the beauty without.

Let us put our proverb into another form: "Divinity is in the eye of the beholder." That is to say, divinity must first be realized within, or it cannot be perceived in external form.

We are not to suppose that mind, or eye, adorn a nonspiritual object with a fancied spirituality; but that our divinity, looking out through the eyes, perceives divinity.

# Health Through Optimism.

By JEAN SILVERLOCK.

It is not the first time, as many of my readers may be aware, that I have handled the subject of hindrances to health and happiness such as discontent and pessimism, neither, in all probability, will it be the last, for the reason that unless the hindrances, whatever their nature, are removed, we can hardly expect health or happiness to become manifest. Needless to say, these hindrances are not always easy to remove even when revealed as such. and frequently, although some of them undoubtedly are the predisposing cause of many chronic, and so-called incurable, complaints, it is very difficult to open people's eyes to the importance of getting rid of them. If I were asked to say what I regarded as the greatest hindrances to bodily and mental health and well-being, and equally so to happiness and harmony in everyday life, I should unhesitatingly answer: "The habit of discontent, and a cynical pessimism which, if left unchecked, and uncorrected, inevitably result in that profound depression of thought and feeling that undoubtedly lies at the root, and is the cause, of half those maladies which baffle medical skill to cure or even to diagnose.'

Discontent destroys all hope of happiness. No discontented person ever was, or could be, happy, neither should such a one be surprised to find that he or she fails to enjoy good health. Habitual discontent is bound to affect the normal circulation of the blood, rendering it slack, and sluggish, and thereby indirectly interfering with the right action of the heart and lungs. Countless are the cases of nervous disorders of which discontent, and depression, its

inevitable product, are the predisposing cause.

Throughout Mr. Hamblin's writings frequent passages will be found in which he warns his readers and students of the dangers that lie in yielding to discontent, and depression, the offspring of pessimism and its results.

"A pessimist," he states, "is one who sees only the dark side of things, and not knowing, or forgetting that these are the transient shadows, and that above is the Eternal and perfect Reality, lives in an atmosphere of perpetual gloom. The more he meditates on evil, the more

he believes in it, and the more he believes in it, the more

evil he actually sees around him.

"Pessimism is a philosophy of despair. It undermines the health; it holds one back from success; it robs life of all joy and brightness; it causes me to exercise a depressing influence on others. If the Divine Object of life is to come into harmonious union with God, and this is the truth, then, before this can be accomplished, pessimism, together with all its unhealthy brood of negative thoughts and sickly notions, must be cast out, and replaced by an optimistic attitude towards life, and by a hopeful and cheerful habit of thinking." No one who is a pessimist can know God, neither can one who knows God be a pessimist. On the contrary, he cannot help being an optimist, for he knows—not merely hopes and believes—but knows that all is well.

The Science of Thought teaches optimism. It teaches that there is no power but God's Power, and that this is good—"goodwill to men." It asserts that man has only to come into harmony with the Infinite Love to find that, automatically, by the operation of a changeless and infinitely just Law, he will enter into peace, happiness, abundance and health. He will receive "every good and perfect gift," not at some future time, or place, but here and now.

Any habit of mind that is morbid (and what can be more morbid than indulging in negative and melancholy thoughts?) produces a morbid condition of body, and this results in lowered vitality, and impaired health, thus making one an easy prey to disease, and infectious complaints. For further words of wisdom on this subject let me refer my readers to that beautiful little booklet—one of Mr. Hamblin's "Power Series"—namely "Power to be Well," page 14, which I so frequently and warmly recommend, as I do also the other three booklets of that series: "Power to Overcome Difficulties," "Power to Succeed,"
"Power to Transform the Life." They are, all of them, not only inspiring and uplifting to the thought, but splendidly stimulating to hope and courage, often, too, just at the moment when hope and courage are both most vitally needed. I must admit, however, that depression, from whatever cause it may have arisen, is not always easy to throw off, as some people would have one believe, for, in many cases, will-power is of little or no avail,

especially when this foe steals upon us unawares, as it has a way of doing, like a fog, that penetrates through a window inadvertently left partly open. So stealthily does depression approach us at times that one fails to realize its presence till it seems to have enveloped us in a dark and gloomy cloud. If not checked it assuredly will and does develop into habitual "low spirits," and that morbid state of mind which breeds unhealthy, negative thoughts, the effect of which gradually saps all natural energy, devitalizes impulse, and chills that priceless quality, enthusiasm, which acts like a continuous spur to endeavour, and reduces mountains of menacing difficulties and troubles to insignificant mole hills. Of course it requires an effort on one's own part, and often many persistent efforts to feel and look cheerful and serene "when skies are grey " and everything seems to go wrong, but oh! believe me, the effort is well worth while. And so strong is the force of habit that, if we persevere in facing every 'set-back," or disappointment, with a smile the evil habit is overcome through the cultivation of a cheerful state of mind. We need never to yield, for a single moment to despair, if we believe with that king of optimists, Browning, the poet, that "the best is yet to be."

Depression is a complaint that can most quickly and surely be cured by the cultivation of the quality which is its "opposite," namely, optimism, and radiant joy.

As William Atkinson so truly tells us in one of his bright and cheery books, which begins by quoting the refrain of the old "sing-song":

"Let a little sunshine in.
Let a little sunshine in,
Open wide the windows,
Open wide the doors,
And let, oh! let a little sunshine in."

"If only," the writer continues, "all people, young and old, would take to heart these cheery words, and 'let a little sunshine' into their lives, how different these lives would be!" It is not enough to agree with the wisdom of this advice, or mechanically to repeat parrot-like the words. We must think, act, and 'live' them from day to day if we really wish to be happy, and help others to be happy too. Let us train ourselves into the

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habit of opening our heart to the sunshine of joy and gladness. There is plenty of it in the world, and in life, if we will only open our eyes and look for it. There is also, of course, some shadow underlying most of the sunlit things, but, in those very places which appear to us, at first sight, to be impenetrably dark and sad, we are able to discover joy and happiness if we really set out to find them.

Perhaps you will say that, although you have often made a great effort to conquer depression and dispel the gloom which has hung over and about you, you have not succeeded, but only found depression deeper. My answer to this is that darkness (and what is depression but darkness of the mind?) is nothing else but negation, the absence of joy just as ordinary darkness is the absence of light. The mistake that we are all liable to make is to believe that darkness is a living thing to be actively or immediately removed or destroyed. Let us think for a moment! If a room in our house were dark and gloomy would we hire a man to shovel out the darkness or would we attempt violently to expel it in our desire for light? No! all we would do, would be to raise the blinds, draw back the curtains, and open the shutters, and lo and behold! the warm bright sunshine no longer shut out flows in and floods the room. Where is the darkness now? What has become of it? It has certainly vanished, but where has it gone? Nowhere, because it never had any 'reality,' but merely appeared because of the absence of light. No sooner was the light admitted than the darkness, which could not continue to exist in the presence of light. disappeared. So it is with this darkness of the spirit, this gloom of the mind, this sadness of the heart.

One cannot chase the shadows, one cannot destroy the darkness. All one needs to do is to let in the light of hope and joy and gladness, which at once streams in wherever it finds admittance not only into our darkened

rooms but also into our hearts and lives.

"So—let a little sunshine in,
Let a little sunshine in,
Open wide the windows,
Open wide the doors,
And let, oh! let a little sunshine in!"

# Woman's Page.

THE WAY OF ESCAPE—FROM DEBT.

By MINNA BLUEBIRD.

Editor of the BLUEBIRD MAGAZINE for children.

In our last chat, for the benefit of "the stranger at the gateway," we tried to deal in a simple fashion with the common trouble—shortness of money, the shortness that is free from the condition of debt, and therefore not arising from excess and ill-balanced expenditure, but from limited

perception.

The debt condition seems to be much more complex and difficult. Yet, as we progress in understanding, we shall some day cease to place our troubles into neat little simple—bad—worse grades. As our spiritual insight grows clearer and more penetrating, we shall "see" the Allness of God, Good, Perfection, and Wholeness, and automatically the nothingness of that which is un-Godlike, incomplete, imperfect, and disharmonious will dawn upon us. In addition, as a mirror shows forth what stands before it, so, when we are able to hold continually the ideas of Wholeness and Perfection before our mind-mirror, will conditions of Wholeness and Perfection be manifested in our environments.

But in our present state of understanding, the man or woman who is burdened with debt is indeed heavily shackled. And my thoughts go out in sympathy to the little woman of whom I wrote last month. Her husband had passed on. She had risked her small capital on a small business, and had tried to run it in a hazy, as-best-l-can kind of way, only to find the sinister little tide of debt creeping higher and higher. No wonder she was seeking

so desperately for some "way of escape."

Personally, I do not think I am competent to write about business, because I know very little about it, except from the onlooker's point of view. But from that standpoint it seems to me that a great number of business people (there are exceptions) appear to worry round and round in a vicious circle. They cannot pay what they owe, because other people do not pay them. And the continual strain and anxiety of trying to collect money that is

due in order to hand on to others what is due to them,

becomes an appalling nightmare.

Yet, in spite of my limited personal experience, I do know for a certainty that there are numbers (steadily increasing) who have escaped from the vicious circle. They have somehow managed to make the Golden Rule their measuring rod, even in the business world. They have risked ridicule. They have faced the supercilious: "You can't drag religion into business, old man. If you try it, you're a fool, and people will walk on you, and fleece you till you haven't a bean to your name!"

When I think of it, my mental hat goes well up into the air, for the miracle is that the ones I have read about, and the few I have the honour to know personally, have many beans to their name, and if they have been fleeced, well, something has re-woolled them, amazingly well!

That should be a comforting thought for my little friend who is confronting Giant Despair, but alas, comforting thoughts do not extricate one from the mire, so let us

sift out the practical.

Debts—like all other "troubles"—are effects, and not causes. (That little reminder plods patiently into practically every article, yet hardly a day passes without a letter arriving from someone whose mental eyes are rigidly fixed on to some reflected trouble, irritation, or weakness.) But the dictum is unescapable: Take your eyes off the effect, and searchlight them on to the cause!

What can be the cause of a debt except the taking of some commodity without paying for it? That may seem to be an irritating view, and I am sure the plea will immediately follow: "Yes, but I had no deliberate intention of not paying. I counted on the other fellow paying me,

and he has let me down!"

I rather think that that is the brass tack the Golden Rule

pioneers had to look at with steady eyes.

Maybe they had to throw the other fellow overboard altogether, and take the stand: "What the other fellow does, or does not do, is not my concern at all. At the moment my only concern is what I am going to do. As the other fellow's payments are uncertain, it is obvious that I cannot buy with them, if I mean to escape from the vicious circle. I must look elsewhere for more dependable supply. In addition I must prove that I am sincere in wishing to wipe out the traces, the accumu-

lated effects of my unwise, insecure buying. Until those traces are removed, my capacity for greater stewardship is not very obvious. A period of sacrifice and ruthless going-without appears to be necessary to prove my sincerity. I will go through with it, gladly and willingly, in the spirit that I am working out my own salvation. To clear off my debts, and start myself on higher ground, it appears to be necessary for me to live out a seeming contradiction, a kind of double life. Mentally, I must keep out of my mind every thought of the other fellow being my source of supply. I must acknowledge, love, praise, and truly believe in my Actual Source-God. That God's supply for my righteous needs should be in any way short or skimpy is unthinkable. At all possible times during the day I will think this thought in serene and quiet confidence: THERE ARE NO BARRIERS, BECAUSE THROUGH THE LIVING CHRIST WITHIN ME, I AND MY FATHER ARE ONE. GOD'S BOUN-TIFUL SUPPLY IS POURING INTO MY VERY HANDS, THROUGH EVER-OPEN CHANNELS, HERE AND NOW.'

So much for the new Supply Sowing. Now for the eradication of the old error weeds: "While keeping my thoughts filled with God's Abundance (in order that the Abundance may be reflected into my life), I will live out my true repentance. I will reduce my expenditure to rock bottom limits, allowing all that I have, and all that comes to me to go out to the people to whom I owe payments. When I stand free and clear again, I will go forward with new discretion-mentally and spiritually living in the knowledge of God's Abundance, yet not permitting my hands to plunge into any impulsive, unwise course of action. As surely as the dawn follows the darkness will God's Abundance be reflected into my life-if-I am faithful in keeping it ever in mind. But from now onwards-whether the Omnipotent Fullness and Completeness is apparent in my life, or not yet made manifest. every hour of the day I will strive to prove my capacity for stewardship, by acting in every detail with discretion, wisdom, and strict integrity.

Dear Friendy, from the window of my little upper room (the office that is immeasurably dear to me because it was built with Love-Gift-bricks) I am blessed with the nearness of trees. At the moment I can see little flecks of white-

ness foretelling the glorious fairy gown the cherry tree will soon be wearing. Every day the silvery green little leaves on the laburnum deepen in colour and unfurl. The lilacholds fragrant promise too, and even a baby plum tree is holding a small blossomed branch over the head of a brown-diamond-eyed robin. If Mrs. Robin were not so busy with maternal cares in a nest not far away, I am sure she would count the blossoms as spring-mistletoe, and greet the little sharer of her joys accordingly beneath it! Trees are tranquil teachers, and lovable in all their varying moods and dresses. Especially in the matter of supply they have helped me, and one day, the laburnum peeped into the room and told me this little nonsense story, called:

## THE WORRY-GO-ROUND, and THE TREE FAIRIES' MESSAGE.

Once upon a time there was a tree called Mrs. Golden-Glory. She had a thousand children-leaflets, and one day when the sun was shining and making little gold dabs on them, she noticed one little fellow all curled up, looking very worried and miserable. In answer to her query he said: "Brother Glossy won't give me that glitter-shine on his back, and I want it to put on mine, and he won't give me any of his spring-juice either, and so I feel bad and

curled up and I can't grow any bigger!"

That made Mrs. Golden-Glory smile, and "Foolish little leaflet! Instead of curling yourself in, why not look up and see where all the gold dabs come from? Then you will understand that there is a plentiful supply for every one of you-a hundred thousand times more than any bit you could borrow from your brother. You cannot have all the hundred-thousand-times-lot all at once, simply because you can't hold it, but you can always have just as much as you can hold and use up. And as for Glossy giving you his spring-juice, why, my dear, he cannot possibly do that. And there is no need that he should. Take a peep at your immense tree-trunk! Why worry about your brother's portion of sap, when your own portion comes through that all-sufficient channel, exactly as his does? Does that trunk look as if it could ever stint you? Your capacity to hold and use is your only limit. Strangely enough, out in the big world there, humans

often get curled up through making your mistake. human starts a kind of worry-go-round game by thinking that he will get enough little gold money-dabs off his brother to make a fortune. His brother thinks he will do the same, and starts off to chase another brother. And so they end up with all going round and round till they are breathless, and sick and giddy with tiredness. once, that makes them be still, and some of them walk out into the country to get away from the dust and clatter into the clean quietness. Then my tree-fairies have a chance to give them their message. This is what they say: "We are the tree-fairies and we want to remind you that there is a fountain-fashion way of living, as well as the worry-go-round way. Just think how our life-stream flows up from the roots, through the trunk, into the branches, and from the branches into every tiny bud and leaf. No matter how small a leaf may be, it is never too small to be in direct contact with the trunk-through the branch. The life-stream will flow into it freely, and to the very limit of its holding capacity. Often we are able to make you earth-folks remember that for you there are apparently two ways of obtaining supply. (Though in Reality, the 'second' way is only the One way-wrongly perceived.) In the phantom worry-go-round way, you are at the mercy of the unstable, limited vagaries of your phantom fellows. In the True way, you depend, in fountain fashion, on your unlimited, ever-flowing, actual Source-God. Your own Great Teacher told you so, when He said: 'I am the Vine, ye are the branches. Without Me ye can do nothing."

### A "TREE TOP" VIEW.

"Beyond the little window
Of my dull house of care,
One road is always beckoning
When days are grey and bare,
And then I leave the dusty street
The struggle and the load
I pin my wings upon my feet
And take the tree top road."

From The Nazarene.

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## Another Romance of Faith.

By THE EDITOR.

A book has been sent me entitled Charlotte Sharman. The Romance of a Great Faith, which, upon examination proves to be of the utmost interest. It is interesting for two reasons, first because the author is Miss Marguerite Williams, the student who has written several novels of more than usual merit, which have been reviewed in our pages, and are known to many of our readers. And second, because the contents of the book are a biography of the life of Miss Charlotte Sharman, a woman of great faith who founded an orphanage, and maintained it by prayer, in much the same way that George Muller's orphanages were founded and maintained. It was through the example set by George Muller that Miss Sharman decided to become a mother to her large family of orphans. She started with two orphans in the Workhouse, called in those days The Bastille, whom she removed with the intention of placing in Muller's Orphanage at Bristol. But this good intention was thwarted, at any rate for a time, for the children were found to be suffering from a contagious skin disease, so Charlotte Sharman commenced her great life's work by taking charge of the children herself. "She provided for the two little girls-teaching to make money to pay their expenses—and placed them in a family where they would be well cared for, until they were cured. This took two years. Then they were passed on to George Muller's home." During this time other children appealed to her so strongly in their helplessness and destitution that these also were taken under her care. This gradually led to a building being acquired and a regular orphanage founded.

Miss Sharman accepted the children although she had no income upon which to rely—only the "inexhaustible treasure in His promise." Like George Muller she never begged from the Public for a penny, but relied upon prayer and the promises of God. Like him and all others who have lived the life of faith Miss Sharman found that as the need increased so did the income, derived from purely voluntary gifts, increase proportionately. "All has been sent unasked. . . . All I have ever done has been

to make known the need of the little ones to the Father in heaven, and He has invariably supplied it through the hand of some steward of His bounty."

Miss Williams writes: "Though her (Miss Sharman's) work grew far beyond its small beginnings, she never lost her human touch; she never ceased to be the Mother. However troubled she might be, she hid her troubles from the children. They thought of her as ever with a smile. There was always delight among them when she came into the Home. The babies would hold out their arms to her, and the toddlers would run to her, asking for kisses. . . . In spite of the size to which her big family grew, the Mother knew every one of her 'dear children' by name; she lost touch with very few after they left her."

Readers should procure a copy of Miss Williams' book, and read for themselves the entrancing story that she unfolds with great skill and sympathetic understanding of heart. They will then learn how this little woman of faith (Charlotte Sharman) built an orphanage to house her work, costing no less than £10,000, all raised without begging, and without running into debt, and many other wonderful things. This biography is far more fascinating than any romance, and will strengthen the faith of, and encourage all who read it. The book is entitled Charlotte Sharman, The Romance of a Great Faith, by Marguerite Williams. It is published by The Religious Tract Society, at the small sum of 3/6 net, and can be obtained through any bookseller, or newsagent, or library, but not from this office.

### Assurance of Awareness.

By W. BEVAN JAMES.

When the windows of the soul are wide open Godward

there is an absolute certainty that all is well.

No matter what outward circumstances or conditions may appear to be the soul ignores them. With serene, peace-filled confidence and sublime assurance which to

the sense-consciousness is but foolishness, the soul says,

'All's well, all's good; for all is God.'

The amazing paradox is that though this assurance has to be striven for it can only be attained through utter peacefulness of spirit. The kingdom of heaven cometh not with outward striving, but in the deeps of inner consciousness.

Be quiet to God, and He shall rest Thee," was Luther's translation of a well-known passage in the Psalms. The rest is the gift of confidence, assurance.

knowing.

That Peace alone brings the knowing. It is the soul at rest in God-real at-one-ment, identity. And the knowing is Peace.

Soul can only manifest Reality-which is the fact of spiritual being-as Self lets go and allows soul to reveal.

the Truth.

When Self lets go, Soul manifests as the natural spiritual order-the true condition of Life revealed-unclouded Reality.

All life's limitation of any kind whatever, any and all imperfection, is due to the clouds of sense or materiality which prevent the clear shining of the sun, the soul, which reflects Reality, Spirit.

Disease—the absence of ease in any form—pain, illness, lack, any disharmonious condition, is simply an indication that Soul cannot manifest. Let soul manifest and perfect harmony is enjoyed. It is just the natural law of Spirit.

To be aware of God, Good, Love, Life, the one Spirit, Soul unclouded, undimmed—that is Assurance. That is Peace, that is Rest, that is Harmony. That is Love's pur-

pose for you, me, all divine humanity.

To dwell always in this Awareness of God, Love, is to live in the Kingdom of Heaven. It is "Quietness and Assurance for ever.' It begins now and here as soon as Self lets go and Soul has a chance to manifest Reality.

Let us open ourselves wide to God, Love, Life, and let

IT manifest fully.

Now, this eternal NOW, opens every avenue to Soulmanifestation.

Live Love, Joy, Peace, Goodwill to men. Be aware of God ever present and know the assurance this awareness brings.

This is the only true Life and the Kingdom of Heaven

here.

## Correspondence.

### FOR THE FEW?

Dear Mr. Hamblin,

I want to tell you how interested I was, and am, in your December Monthly Notes, giving your account of the growth and development of the Teaching since you commenced it ten years ago.

I have followed it steadily for most of that time, and lately I have been thinking a great deal on the lines of

your article.

There is no doubt in my mind that it is growth and attainment, and is excellent for all those you have been able to carry with you. But your message now is largely for the comparatively few; while, as you say, at the beginning, it helped the many. Even then, it was not exactly New Thought. I came to you from that Cult and knew and felt the difference.

At the present time some of your Teaching must be for the few—strictly so—e.g. that dealing with the management of financial affairs; for any who try to make this method practical must be dependent upon the large majority of people to enable them to do so. It seems to me that there can be really very few George Mullers in the world, and though he has always been one of my heroes, I feel doubtful about the carrying of this principle into daily life with its personal needs and circumstances. Personally I am doubtful about the results of this thing—this attitude of mind—brought to any extent into daily life by ordinary people. At any rate it is for the few.

But there is still the large public who would be able to

profit by your previous teaching. What about it?

It is clear that you cannot go back and capture the standpoint and enthusiasm of that time, and I know of no one else who can do it.

I catch myself wondering whether your earlier work could not be republished and come out fresh and helpful again as it did ten years ago.

You alone know whether anything of the kind is

possible.

In conclusion, I would like to thank you again for your

work, and to say what a help it has been to me, and how grateful I am that it came into my life. I try to pass it on when and where I can.

Faithfully yours,

In reply to the above it should be pointed out that the circulation of this Magazine is as large as ever. Those who have fallen out have had their places filled by others who are more in harmony with the present Teaching. Undoubtedly if we had continued along the original lines the circulation would have been far greater and much more popular, but as I pointed out in the December issue, numbers and popularity are only a burden and a form of bondage. To gain the whole world would prove to be a bore, for popularity is only irritating to anyone who is not eaten up with vanity and self admiration. thing that can bring satisfaction in this life is doing our job from the highest standpoint, and following the urge to reach forward to higher and better and more glorious things. however, is looking at it from a selfish point of view after all, and the question that our friend raises is—What about the public, how is it going to be supplied with the teaching that it needs? If this early teaching was helpful to many people then it would be helpful to others to-day. It is quite true that cannot go back and capture the old enthusiasm for the more elementary teaching. This teaching, however, is well set out in the following books: LOOK WITHIN, WITHIN YOU IS THE POWER, POWER OF THOUGHT, MESSAGE OF A FLOWER, WAY OF ESCAPE, PATH OF VICTORY, ART OF LIVING, FUNDAMENTALS OF TRUE SUCCESS, RIGHT THINKING, and THE POWER SERIES. These books are still available, and can be purchased from this Office or through booksellers, who can get supplies at trade prices from our Wholesale Agents, L. N. Fowler & Co., London, Ł.C.4.

Our correspondent is convinced that it is impossible to live a life of faith as advocated by George Muller and others. I agree with her to the extent that this teaching is not for ordinary people, but would point out that is not addressed to ordinary people. The ordinary people are reached by the newspapers, and it is obvious that articles such as those which appear in our Magazine would be altogether out of place in a Daily newspaper. The articles, however, on living a life of faith are suitable for the type of person who reads our Magazine. Our Magazine is not addressed to ordinary people but to those who are already Spiritually awakened and who are hungering for Truth and who will be satisfied with nothing less than the highest teaching which they can understand at the present time. They will even read teachings they do not understand, and keep on reading them; and this is a good plan, because even if we cannot understand with the mind, even with many readings, gradually an understanding comes to the soul. The principles of successful living are not impossible to follow, in fact

they are the open sesame to a richer and fuller and more spacious and perfectly care-free life. This teaching opens the way to a life that is free from anxiety, and which is the only true life of liberty. Of what use is it calling ourselves Christian if we are consumed with anxiety and are at the mercy of the laws governing the world of Mammon? What we need is a life of liberation and freedom, which comes through obeying Divine laws instead of the laws of this world and Mammon. The rules governing the game of life may be briefly summarised as follows:—Always to work and serve—always to give the greatest possible value for money-always to pay the best price we can both for labour and goods—never to drive a hard bargain, but to be sure that we pay enough, and to do all our work as an act of service and love to God and our fellow men. We must never ask for help, but maintain the victorious attitude at all times. In business we should always consider the public first, our employees second, and ourselves last. In addition to all this, of course, we must exercise the faith that we have, and persevere in doing unto others as we would that they should do to us. At all times we must live in the consciousness that all good comes from the Lord, that is, the One Central, Creative Fountain and Source, and that though it may come through human channels it nevertheless always comes from God and must always flow to us in an abundant stream so long as we fulfil the conditions.

### Dear Mr. Hamblin,

This is just a short letter to tell you how much your Course on Science of Thought has helped me. I will not bore you with details, as I expect you get many letters of thanks. Suffice it to say even from the first lesson alone, I achieved results, which two years' psycho-analysis had failed to achieve. Now on the fourth lesson only, I can confidently say that certain painful "complexes" which have caused me intense suffering, and some illhealth, for nearly ten years, have been successfully overcome by the Divine Power.

Above all, am I grateful for a method of applied Practical Psychology, which has restored my religion to me. I quite freely acknowledge all this is due to the Power, and not the "method"—but the method showed how to

get the grace and power.

I enclose a small token of regard and appreciation—and look forward now to years of richer service, with the new Spiritual element in my work as a doctor. I shall use every effort to draw people's attention to these things that matter, besides always continuing my own efforts.

Yours sincerely,

April 27th, 1931.

Dear Mr. Hamblin,
Thank you so much for the lesson, "The Quest," which
you kindly sent me. It arrived at a most opportune
moment, and I have found it truly refreshing. I should
like to take this opportunity of thanking you for your

great work amongst us.

If by any chance you ever feel downcast, do take comfort from the thought of how many you have helped and are still helping along Life's difficult road. May God bless.

you and yours abundantly.

With kind thoughts. Thanking you with all my heart, Yours sincerely,

April 27th, 1931.

Dear Mr. Hamblin,
Thank you so much for the lesson you sent me, "The Quest." I am afraid I have done very little to help you!
You have helped and encouraged me. Those lectures on Blessedness, create an atmosphere of warm sunshine—as one reads and absorbs them—I can only describe it

like that!

Thank you a thousand times.

With every good wish for your beautiful work, Yours sincerely,

D.T.B. 118.

If you watch the face of one who is engaged in raising his thoughts to God, and making statements of truth about God, realizing at the same time the Infinite Perfection of the Divine, you will notice that it becomes transfigured. The soul shines through the material envelope, the face becoming spiritualized and beautiful to look upon. If, however, you look upon the face of one who is engaged in sending instructions down into his sub-conscious mind, or making "I AM" statements about himself (auto-suggestions) you will see no transfiguration. The face is as earthly as before, the lines of care and worry still remaining. It is the human mind, the human will and the human thought that are in action; engaged in good work, truly, but there is no transfiguration.

The transfiguration, spiritualizing and beautifying of the face are due to the fact that the soul is lifted up to a higher plane of being, and becomes illumined by Divine Light and Knowledge through understanding and realization. This Light shines through the coarser material of the face, so that we see

reflected in it the likeness of the Christ.

The Path of Victory.

#### SCIENCE OF THOUGHT REVIEW.

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## Book Reviews.

### By RICHARD WHITWELL

SELF-EXPRESSION, the Perfect Realization; Geraldine Owen. Published by L. N. Fowler & Co., 7, Imperial Arcade, London, E.C.4. Price 5/- net.

We reviewed a book by Miss Owen not long ago, expressing in a large measure our appreciation of its practical wisdom. This present book, actually written earlier, is, we think, quite its equal in that respect. We find in it an earnest spirit which we like, and that is ever the strength of a book of this nature. We feel that the writer under-writes a great deal of it out of her own definite experience. It is not merely a writing about it,

as we might do from mere head-knowledge.

It grapples the field of psychology in a very practical way. But its ideal is not merely a seeking and finding of good, but a seeking and finding of God. It is at this point that psychology merges into mysticism. The true mystic is the one who finds spiritual meaning in common things. But until this is realised we are simply dealing with correspondences — achieve in a measure the materialization—but after all, the thing worth while is the spiritual illumination. That indeed is the "kingdom of God" quest, which should be first and foremost in our thought.

"The path of peace and power is to have a realization that enables us to let go of that which is passing willingly, and to keep in touch with the Power of the Infinite for the greater

Good that It is ever bringing towards us.

"To see no chance but only the working of an all-wise Power guiding us through the necessary experiences for individual unfoldment, enables us to walk, serene and undisturbed,

through the tangle of life's trials and difficulties.

"With this understanding we learn more and more willingly to let go of each successive phase of life as it passes, in the knowledge that its work is accomplished in as far as the highest good is concerned, which attitude prepares for the next step, freeing us to pass on to the greater good, the larger opportunity eternally waiting those who willingly let go of that which is passing."

"In moments of difficulty, when faith is shaken and courage ebbing, just to recall some inspired words such as those spoken

Theresa:

'Let nothing disturb thee, let nothing surprise thee, all is of God,' reminds the doubting heart that God is still manifesting."

"Since in Him all things begin and end, and have their being, all is permeated with His very essence, the One per-

fect life, Love, Harmony."

The book deals helpfully with our varied human experiences, showing how they should be met by a process of right thinking The right attitude is our conscious dwelling in a true understanding. By our maintaining the uplifted thought, we meet each problem at its centre.

PRACTICAL PSYCHOLOGY, by C. A. Dunlop. Price 2/-Published by L. N. Fowler & Co., 7, Imperial Arcade,

Ludgate Hill, London, E.C.4.

This little book is written very nicely and attractively, and in a simple yet practical way unfolds much of the teaching with which we are familiar. It makes, in fact, quite an admirable little text-book on practical psychology as "embodying the new Principle for the new Age in the art and science of living." Once let there be such an understanding implied thereby, as with a common acceptance, and what a change of the very face of things would take place! Man would demand and realise health as his by right. He would enjoy a sufficing inbreath of good as the body breathes air. Social inequalities would cease. Children would be brought up in a new and better way, guided by an understanding, in which love and wisdom meet.

The writer deals with the sub-conscious, its influence, and how it may be used in beneficial ways, through affirmation and denial, wisely pointed and realised. The w nderful Silence may be easily touched, he affirms. A true affirmation will bring

We like this little book for its idealism, as well as for its

practicality.

He suggests a slogan for a people, especially Australia, "I desire to be wise, noble, good and true"-some high affirmation for a nation, which if it were taken up, might have, he probably very truly thinks, wonderful result. We assume his

Australian origin.

"The real game of life is not merely in purifying the subconscious, in healing, and in solving problems. These activities are of course, necessary as long as there is this work to do. When the cause of these troubles is removed, however, the troubles themselves disappear. The real game of life is in Thinking right, Loving right, and Living right,"

JOY, A maglet, "Bright as the dawn dispelling the shadows of night," Number 11, April, 1931, 10 cents per copy, \$1 a year. Red Rose Press, 2136 Red Rose Way, Santa Barbara, Cal. U.S.A.

This is a lovely little magazine, and this, Easter, month, a lovely little number. It is a song of adoration. Mayflower must have been very happy, looking into Love's Mystery with a poet's truthful vision, when she wrote "In the Garden of Lilies." And with this we would also place Ariel's sensitive words of truth:

"The Corner-Stone of Heaven on earth is Economic Righteousness, and the key-stone of the bridge from the old regime of selfishness to the new civilization of service is Industrial Justice, and the world awaits the real engineer in humanism who will lay that corner-stone and place that key-

stone, midst Alleluias,

"Joy to the world! the Lord has come."
"Tis darkest
Just before the dawn,
They say: And so
It was on Calvary,
Before the Easter Morn.

Just so in your life— And in mine, Until the Christ is born."

THE MAGIC STORY, by Frederick Van Rensselaer Dey. Published by L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, London, E.C.4. Price 1s. 6d. net.

This is an English reprint of a story, written in 1900, and first published about that time. It won a good deal of attention, and proved of considerable help to very many—which indeed is the reason of the present reprint. We are told that the author wrote more than a thousand stories, but this one apparently stood out different from the others, more than he himself evidently realised. It is attractive, and it is persuasive. He has imaginatively taken up the idea of the higher Self, and has conveyed certain implications, which realised, change the whole course of a life, and alter its whole texture.

It is a story within a story; one who is down and out, despairing success, chances upon an old book, and a short story in it, which at first he reads listlessly; but something compels him to read again and yet again; the result is a psychological overturn in himself, and his whole career alters. The result is the same on those friends, equally unfortunate, to whom he tells the story. The second part of the little book is the story itself.

The subject of the story passed from initial part-success to misfortune and hopelessness. Then in a dream one drew near to where he saw himself a picture of misery-one alert and joyous and with success written all over him-and he is impelled to follow him, except that he stayed waiting outside, when the other, without hesitation entered one place after another, apparently interviewing different people, and always as if conferring benefit. So it repeated day after day, the same dream, the same experience. At length he summoned up courage and kept by that other one the whole way, entering these places too. Then the dream ceased, but it was as if that one was with him, and he would not let him go. He began to realise it as also himself, even as the picture of misery whom he had walked with too long was also himself. Therefore he became braced and followed that one whom he kept before him in mental vision, and, where the swift impulse led in that consciousness, he followed-taking up work which showed itself at hand with a gladness and a verve, with the result of a new experience of success, and even something better, and at end everything better and more secure than at first, when for a brief while he had experienced a measure of success, though it had then no standing basis.

PLEASE PASS IT ON, by Mrs. Armel O'Connor. Published by the "Mary's Meadow Press," Ludlow, Shropshire.

7s. 6d. net. Those who know the writings of Mrs. Armel O'Connor will have been attracted by her charm of expression, and its freshness. We feel that we are in touch with a very eager spirit, and one so in love with religion that she is daily living it out. She seeks to make contact with people, especially the poor, by a certain direct approach, a sincerity touched by a high, almost

mystical expectancy, whereby hidden things come to the surface, that most people pass by, without having the eyes to see. And we should not be surprised if she has a special fondness for dear outcasts and tramps.

In this book, not exactly a novel in the ordinary sense, we have a picture of life, with a veil lifted, as we may at times see it, with a measure of contrast to the aspect it may usually possess. The ordinariness, the sameness passes, and something interesting reveals. And the reason of it all is that there is one in the midst who sees differently, and unconsciously, is giving the tone to the vivid little group of people. It is the presence of the mystical thought, with its looking into God, and whereby light

shines all around.

Mrs. Marvell is blind, was blind from her birth. But as one said, "Well, it's like this, it seems to me, Mrs. Marvell may be able to see a little with her eyes; from lots of things I've noticed I draw the conclusion that she does; but she doesn't and simply won't see with her mind as other people do." She does not see evil; she holds the affirmative thought of truth. She writes a little book for tramps—for pilgrims too—"All my dear brothers and sisters who tramp along the road to Heaven." Her influence on the tramp gardener Towser is reflected in his sentiment, "Religion's a difficult thing to understand. It beats me altogether. Him up there will look after that, if we all do the best we can, and a good turn for each other."

That little book provides the title for the present book, "Please pass it on," for it is worth while. For the words of truth tell us of heaven that is not very far off. "If you choose

you may be almost there already."

"One has only to love everything that lives, and to say frequently, "My God and my all": to have no cravings and no aversions, to act always and only for the good, the advantage and benefit of others, and to renounce all pleasures of the senses once for all."

THE STONE REJECTED, A Brief Statement of some Facts concerning the Old Testament, by W. A. Wordsworth. Price sixpence net; obtainable from E. W. Langham, 114, West Street, Farnham, Surrey.

We ourselves think that Mr. Wordsworth is doing a very splendid work, in bringing out, despite commentators and higher critics, so curiously blind sometimes to apparently obvious simple meanings, a great prophetic meaning and realization. most wonderful prophet-poet of Israel was Isaiah, who, accord-

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ing to tradition, his country's reward to his witness of God and His purpose, was put to death by being sawn asunder.

His message has been treated likewise, and his great argument broken, if we can accept Mr. Wordsworth's quite searching enquiry, and beautiful interpretation. He contends that, probably for political reasons, the word "Cyrus" was inserted in the latter part of the writings, as the one who was designated the Servant, thereby bringing the sublimity of the prophet's conception down to sheer bathos. Until that point is reached, the Servant is understood, and truly, to be Israel; but there, it is, in a manner, twisted, and the meaning broken. Cyrus, he points out, was not even a monotheist; he was an idolator; his consistent policy was to reconcile all the gods of all the countries; whether Merodach or Jehovah mattered not to him.

It is the mention of Cyrus, added to that of a Babylonian captivity, which gave rise to the belief in a second Isaiah.

The meaning of the great poem-prophecy is marvellously enhanced by simply erasing the word 'Cyrus,' as he clearly shows, marshalling the analogies that precede, as for instance, in the reference to Abraham, the called of God, and with the instinct of a poet, realising their pointed suggestion, pressing onward to a mightier meaning, to which these were foreshadowings. He further points out that there was a great Babylonian captivity at the time of Sennacherib, when Hezekiah was king of Judah, when the land, all except Jerusalem, was swept of its people—a captivity testified by tablets of that period which are being discovered. The value of that great work of Israel's most inspired teacher, gains, we would think, immeasurably, if we thus can, without violating our reason and understanding, regard it as one single book.

Moreover, to what a greater extent, the scriptures of the Old Testament become thereby a preparation for the New! Other passages catch new meanings, perhaps vindicating the claim that is made—and they too, in their turn, give light to older writings until there is at least the about the second of the older.

writings, until there is at length a cloud of witnesses.

"Two things," he writes, "perhaps are needed: the heart of a little child, and a reasonable readiness to disregard the tradition of the scribes, who took away the key of knowledge, and made the Word of God of none effect by their tradition."

PROTEUS, A Journal of the Science, Philosophy, and Therapy of Nature: Edited by W. B. Crow, Ph.D. Published quarterly at 140, The Grove, Stratford, London, E.15. Price

10/- per year.

Proteus, a figure taken from Greek Mythology, represents the astrological symbolism of this planet being connected with the mystical or hidden side of nature. He is said to have received the gift of prophecy. Hence he is made to symbolise the sciences relating to prophecy and foreknowledge, such as "astrology, oneirology, cheirology, and so on." "He tended the monsters of the seas, and knew much of the natural history of these primitive forms of life. He had the power of changing into different forms. Like the principles discussed in this magazine, he was difficult to grasp at first, eluding enquirers by

his transformations, but when seized he gives the key to things otherwise difficult to understand." The magazine is primarily for students inter sted in these things, and the articles are at once very thoughtful and comprehensive, and, as far as we can

tell, very carefully written.

The articles are as follows, "Cancer and other human diseases," by William Mellor, M.A., B.Sc. "Anatomical Projection," by W. B. Crow, D.Sc. "Our relation to Astrology," by J. M. Thorburn, M.A., B.Sc. The latter is the first of a series, and deals more particularly with "Astronomical Science and Cosmic Mythology." Then there is an article on Phrenology, by Professor T. Timson, D.Sc., entitled "The Proper Location of the various Psychological Functions in relation to the Brain, Nervous System and Cranium." The editorial notes also are full of interesting matter.

THAT ANCIENT WAY, by Kate M. Francis; Published by Rider & Co., Paternoster House, London, E.C.4. Price 2/6 net.

This is an attractively written little book, concerning the pilgrim path, which is the same all down the ages. It is the highway of the spirit. Every religion leads to it. There is no human experience, but from it there is a way that winds thereto. The many ways of human feet tending to this end have been Therefore when we seek we may find words of strength to help us as we journey.

The ordinary, the simple and the commonplace has to be fulfilled, and we are led on into new paths. The brotherhood of religions comes home to the truth-seeker, for each expresses our

human effort to meet these needs.

The writer advises our study of all the religions to find the good in each, and especially insofar as they express a spiritual need akin to our own. Perhaps thereby a word would come fresher than otherwise. While in a measure we would endorse her point of view, it is that we should come back to the Scripture that is at our hand, with discovery that it is immeasurably richer than we had imagined.

The last three chapters are very thoughtful and practical, and deal more particularly with the Mystic Way-the one on Concen-

tration and Meditation especially so.

#### OTHER BOOKS RECEIVED

THE USES AND BENEFITS OF THE HOLY SUPPER, by Rev. Jas. F. Buss. Price Sixpence net; Published by the New Church Press. Ltd., 20, Hart Street, London, W.C.1.

GROWING STRAIGHT. A New System of Physical Education with Mental Control; as practised by the North American Indians, by Maud Smith Williams: Price 7/6 net. Published by "The C.W. Daniel Company," 46, Bernard Street, London, W.C.1.

OUR GLORIOUS FUTURE. A Novel; concerning The Miracle Child and the Battle of the Spirits; by Johnhett: Published by "The C. W. Daniel Company," 46, Bernard Street,

London, W.C.1. Price 7/6 net.

Dear Mr. Hamblin,

May I take this opportunity of telling you how grateful one feels for being allowed to join in with our little pennies in the work you are doing. It brings such comfort to know that our tiny offerings to God through your activities become of untold value by carrying a message to others in a way that by ourselves we could never encompass.

Yours sincerely,

### Free Literature Fund.

When the Lord guides, the Lord provides.

We gratefully acknowledge the receipt of the following donations to the above Fund:—

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## Magazine and General Fund.

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### SCIENCE OF THOUGHT REVIEW.

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## Health and Healing.

I thank Thee for the gift of more abundant life.

If we would have the gift we must accept the Giver. When we have accepted the Giver we become possessors of all things, if we believe and acknowledge that He is

capable of giving us all things.

The Giver is not only able to give us health and more abundant life, but He wants us to enjoy them. Infinite Life, which is perfect, desires to find a full and perfect expression though us. As we are imaged in the Mind of God, and as we appear in the Real, or Ideal World, which is the perfect expression of the Divine Idea, we are complete, whole, filled with the abundant life, or quality of life, that Christ came to give us. "I am come that they might have life, and that they might have it more abundantly." Not merely life beyond the grave, but a fuller life here, in this place, where we are, and now, at this present moment.

What is needed of us is an opening of ourselves, a receptiveness, to the Divine life, the vitality of God, no less. We must open our consciousness to receive this great gift. We need to push back the boundaries of our mind, to enlarge our vision, to dismiss our doubts and fears, and, by

so doing, prepare the way of the Lord.

Then having done all this, we have just to accept Christ the Healer, the Giver of life more abundant, and when we

accept Him we accept Life Itself in all its fulness.

We can ask ourselves the question: "Do I believe that the Lord of life can heal me and fill me with abundant life? " This is a searching question and if we can answer in the affirmative, then we can accept in faith the glorious blessing of health, wholeness, and fulness of life that the Lord of life (Life Itself) offers us.

Failures in the past should not be allowed to affect us. Failures in other people should not be permitted to trouble our serenity. We should pursue this quest, the finding of this hidden inner secret. We should perseveringly thank the Giver of life, for the gift of life more abundant; for the

doing of this opens our consciousness.

## Divine Care.

By THE EDITOR.

The Power that maintains the Universe is the Power that indwells me.

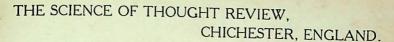
When we reflect on the mystery of life we become conscious of Life itself, which forever finds expression in and through Nature. The Power is not Nature, but is Life itself. Nature decays, but Life forever persists and repeats itself. We are not the mortal man who decays, but the Life that finds expression through him. Deathless, diseaseless, eternal is our life, for it is of the spirit; it is that which animates that which ordinarily we know as life.

"Deep as the Universe is my life, and I know it," sang Edward Carpenter. We, too, can enter into the same realization, in which we know our true selves as deathless, diseaseless, eternal.

St. Paul said: "Now unto Him that is able to do for us exceedingly abundantly, above all that we ask or think, according to the Power that worketh in us." The Power is in us. It is universal, it is Divine. It is God within, the Power of the Infinite, capable of doing wonderful things, greater far than ever we could imagine or look for.

This Power in us is the power to create, to overcome, to rise victorious, to become "more than conquerors, through Him that loved us." All things become possible if we believe them to be possible. There is no height to which we cannot climb, no blessed state to which we cannot attain, through the use of the Power that is within us.

Within you is the Power. Power to transform your life. Power to overcome all the difficulties of life. Power to become godlike in character. Power to attract to yourself all that is necessary for your highest expression. Power, which works outwards in the form of ever increasing blessing to others.



Dear Editor.

Your

Name

own

and Address here.

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You can help this movement and also other people by filling in below the names and addresses of your friends and acquaintances who are interested in the Truths which we teach, or who are likely to be helped by our literature, and forwarding this sheet to us. Names taken from Directories are useless. Your name will not be used or mentioned in any way, but you should, as evidence of good faith, sign the sheet in the space provided. No further literature of any kind will be sent to any of these names and addresses, unless we are specially requested to do so. Please write as legibly as possible.

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BOURNEMOUTH.—A Meeting is held on the first Tuesday of each month at 3 p.m., and the third Tuesday, at 8 p.m., at Carrington, Wooton Gardens, No Meetings during July and August.

BRISTOL.—Science of Thought Study Circle held each Wednesday evening at 7.30 Apply A. E. Stanley, 92, East Street, Bedminster.

CARDIFF.—"Guild of Constructive Healing Thought" holds Services Sunday (6.30) at 13, St. Andrews Cres. Public Reading Room Tuesday and Friday, 6.15—7.45.

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GLASGOW SCIENCE OF THOUHT STUDY CIRCLE meets in Christian Institute, Bothwell Street, on Sundays at 3 p.m. All interested welcome. HANLEY PRACTICAL PSYCHOLOGY CLUB meets every Tuesday, 8 p.m., at Liberal Club, Percy Street. Visitors welcomed.
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Healing Services: Sundays 11.15 and 6.30, Fridays 3.30 and 8. Noonday Silence.

LONDON. — Mrs. John O'Connor (Jean Silverlock) holds a Meeting every Wednesday at 3 p.m. at The Rally, 9, Percy Street, Tottenham Court Koad, London, W.1. Attendance on Mondays and Wednesdays from 2.4-p.m. for healing. Friday by special appointment only.

LONDON S.W. TRUTH CENTRE.—Sundays at 7 p.m. Service and address, Tuesday, at 8 p.m., Study Circle; other meetings by arrangement. Healing. Write: Miss E. Killick, 40, Ramsden Road, Balham, S.W.12.

LONDON UNITY CENTRE, 78, Lancaster Gate. Sunday Service at 6.30 p.m.; Monday at 3 and 8; Tuesday at 3 and 8. Healing meeting, Monday at 5 p.m. Love Offerings. E. Geraldine Owen.

LONDON.—Divine Science Fellowship. Hon. President, Nona L. Brooks Meetings at 94, Lancaster Gate, Hyde Park. Open lecture second Monday in month at 8 p.m., also fourth Friday in month at 8 p.m., Hon. Secretary. Miss I. Macfarren, 5, Mecklenburgh Street, W.C.1. Tel.: Terminus 5533.

LONDON.—Lewisham and Lee Study Circle. Meetings every Sunday, 3.30 p.m., Dance Lounge (Obelisk), Lewisham, and 7.15 p.m., at 44, Leyland Road, Lee, S.E. Speaker, S. D. Ramayandas, D.Sc., LL.B. Lewisham Dance Lounge every Wednesday at 3.30 p.m., and Tuesdays at 44, Leyland Road, at 3 p.m. and 8 p.m.

LONDON.—Nervauric Healing Centre, 78, Lancaster Gate, W.2 ('buses to Leinster corner).—Mr. L. Squire-Tucker:

MANCHESTER UNITY CENTRE.—Every Monday evening at 8 p.m., at 83, Bridge Street (Top Floor), Deansgate. All Truth Seekers welcome.

MITCHAM AND STREATHAM.—Will any Hamblin or Higher Thought Students and others living in these districts interested in the formation of Truth, please communicate with Mr. W. A. B., 33, Long Thornton Road, Streatham Vale, London, S.W.16.

NEWCASTLE-ON-TYNE. — New Thought Study Group meets Thursdays, 7.30 p.m., 12, Ridley Place. All interested welcome.

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READING.—A meeting is held every Saturday at 8 p.m., for the study of Truth and Spiritual Healing. Earnest students of Truth and Divine Healing are invited to write for particulars. Miss Rosa Hood, 5, Goldsmid

Road, Reading.

SOUTHAMPTON SCIENCE OF THOUGHT CENTRE meets alternate Thursdays, Adyar Hall, 32, Carlton Crescent. Visitors welcomed. For particulars apply Secretary, 25, St. James's Road, Southampton.

SOUTH AFRICA.—A Centre is held at East London, and visitors should communicate with Mrs. Smyth, Graden, 8, St. Luke's Road, East London. All interested are welcome.

SOUTH AFRICA.—Cape Town Science of Thought Centre, 136 (1st Floor),
Boston House, Strand Street, Cape Town; open daily 11-5; meditation
at mid-day. Meetings, Wednesdays at 3 and 1st Tuesday at 8 p.m.

SOUTH AFRICA.—Science of Thought Literature. All books published by The Science of Thought Press, including the monthly Magazine, carried in stock locally. Home prices (as advertised in this issue). Discount to Centres, Psychology and Health Clubs, etc. Simple Talks and other free literature stocked also. Enquiries welcomed. Public Meeting very Wednesday, S. p.m., Room 34, Acutt's Arcade, Gardiner Street, Durban.—FELLOW-SHIP OF THOUGHT CENTRE (J. H. Franks), P.O. Box 1751, DURBAN. SOUTH AFRICA, SEA POINT, CAPE TOWN.—Truth Centre, 21, Wincher Mansions, Beach Road. Always open. Daily meditations at 11,45 a.m., Healing Class every Wednesday at 4 p.m., All are welcome.

UMZUMBI, NATAL.—Student would correspond with South African seekers of Truth, especially those who need help and encouragement in spiritual life. Mr. C. E. Nelson, Harmony, Umzumbi, Natal.

THE WIRRAL UNITY CE:ITRE.—Glendor Mount Road, Upton, Ches. Lectures every Monday at 7 p.m. All welcome.

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## The Life of Blessedness.

"Beloved, I pray above all things that thou mayest prosper and be in health, even as thy soul prospereth." St. John to Gaius.

We feel that those of us who know Truth, and who live by the Spirit, should manifest not only the fruits of the spirit in the character, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, steadfastness, truthfulness, patience, faithfulness, etc., but that we should also manifest the harmony of the Spirit. In other words, that we, who live in the Spirit, should manifest the spirit of perfection.

In the Bible great emphasis is laid upon the value of a blessing. The blessing of a father on his son was a great thing, but the blessing of Jehovah was, of course, of far greater importance. In the last verse of the 129th Psalm, Authorized Version, we read: "The blessing of the Lord be upon you: we bless you in the name of the Lord"; but in the Prayer Book version it says: "We wish you good luck in the name of the Lord." There is a great deal in this artless, ingenuous and simple expression "good luck in the name of the Lord," as this series of lectures will show.

It is almost universally accepted that good fortune and a happy life do not always come to those who strive the most, or to those who desire them the most, or to those who deserve them the most, because of their cleverness, ability, etc. The world shrugs its shoulders, remarking that "it is a matter of luck: at one time you can do nothing wrong, at another time you can do nothing right." But those who possess a certain amount of inner knowledge are aware that there are favourable times in a man's life, and also times of adversity: that those who to-day flourish, may to-morrow be involved in disaster. Further, they know that this "fate" is of the earth, earthy, and can be transcended if the earthly consciousness is transcended.

But this is not the whole of the truth. There is a stream of life that is filled with harmony, peace, order, beauty and good. This stream is the stream of Blessedness: in it all things come to pass at the right time, obstructions move out of the way at the right moment, while everything that is required comes just when it is required. When we are in this stream everything works together for good; we are

led to do the right thing at the right time, to make right decisions, and to choose the right path in all our affairs. We are led by the Spirit, prospered by the Lord, blessed by the very Good of Heaven. The Good that belongs to the real Divine World manifests in our life—its beauty, its harmony, its peace, its tendency to express ever increasing good.

When we live in this stream of blessedness, which we have tried to describe, we become conscious of an influence for good working on our behalf. We realize that invisible forces are ministering to us. When we travel everything is ready for us. When we engage in work, we find a public ready and waiting for that which we produce. When we meet with an apparent disappointment, or hindrance, we find that it is the very best thing possible, and that all that we have to do is to wait for the Spirit to open up a better way of higher good, one that is more filled with harmony, peace and joy.

But there is another stream of life that is poisoned at its source by the human mind and will. In this stream there is no blessing. Life is out of joint. It is like an engine whose timing is wrong. Nothing happens at the right time. Every road seems closed. Progress, if any, is made only by effort and strain. Everything and everybody seem to be against us. If we achieve anything there are those who plot our downfall. If we win anything in life's battle there is always a tendency for it to melt away. On the other hand, if we are what is commonly called successful in life, then there is something that counteracts it. To the success is added something that robs it of all joy and satisfaction.

Contrast this life without blessing with "The blessing of Jehovah, it maketh rich, and He addeth no sorrow with it." When we receive this blessing it makes us rich in all the things that really matter, and with it no sorrow is added. This does not mean that we shall have no sorrows at all, for life is made up of sunshine and shade, but that God's blessing is a real and genuine gift of harmony, good, peace and all that makes for joy and true satisfaction.

When we enjoy ordinary so-called good luck, that is, one of those periods when everything goes swimmingly, we cannot enjoy it to the full, because we know that it cannot last: we know that our time of so-called good luck, our good period, will be succeeded by a time of so-called bad luck, or a period of adversity, when nothing will go right.

But when we enjoy the blessing of the Lord, there is not only no sorrow added, no hidden worm, no secret source of disappointment, but there is only good, there is only satisfaction. There is no "catch" in it, to use a colloquialism: there is no thorn: it is genuine and true.

Most of us know personally, no doubt, some who live this care-free, harmonious life, in which is expressed the Divine order, beauty and perfection. Our experience also convinces us that the stream of blessedness over-rules the

law of sowing and reaping.

The Divine Order is a healing, restoring, restraining influence that operates all the time that we allow it to do so. How to allow it is the great problem. There are rules governing this life of greater freedom, there is an apprenticeship to be served, there are changes which must be made in one's mental attitude; there are inward adjustments which are necessary; there is an inner life of correspondence and conformity with the Divine Laws of Perfection, which has to be cultivated.

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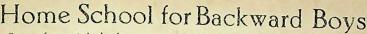
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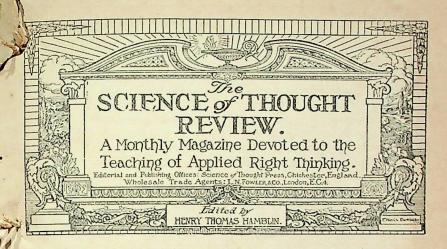
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### Editor's Monthly Notes.

#### DIVINE ADJUSTMENT.

Sooner or later, those of us who are seeking the Kingdom are brought to the point when we have to acknowledge that we can do nothing right of ourselves, and that the only thing that matters and the only thing that can

deliver us is a Divine adjustment.

Early on, in the new life of the spirit, we think that we can do very well, aided by Divine Powers. It is really extraordinary how well we can manage, what wonders we can perform, the extent that we can help others, and how mighty we are in prayer. But this elementary stage, which is both good and necessary at the time, has to be left behind. It is only a phase, and we must be willing to relinquish it. Like everything else in the life of the spirit we have to give up a thing, only in order to allow something far better to come into our life. Some, through lack of knowledge, strive by might and main to retain the old experience. They make themselves quite distraught through so doing, and they experience much unnecessary

suffering. They would think it very foolish of a caterpillar if it became distraught when it reached the next stage of its metamorphosis. They would see the foolishness of it because they know that the change is for the better. They would also meet their own metamorphosis of life in a co-operative spirit if they knew that the change is for the better, and that it is necessary to give up what has been gained, in order that entrance may be made into a fuller and more spacious and blessed life.

At first, we accomplish things ourselves by the use of inward powers. This is a great advance on the old method of striving to accomplish things by the use of our surface powers, for this is trying and exhausting in the extreme. We are astonished at what these powers can achieve. But after a time we discover that while we possess powers which can be directed towards certain ends which appear to us to be desirable, yet the achievement of our aims and purpose, brings neither happiness

nor true harmony into the life.

For instance, a man may be poor, and may decide that if he can only become well-to-do or rich, he will be happy, and a state of harmony will also be brought into his life. People sometimes write to me saying: "Before anything can be put right in my life I must have money. All my troubles, sufferings and difficulties are due to lack of money, therefore the first thing to do is to get money." This seems only reasonable to a beginner, but later experience proves to him that he is wrong, because if he demands wealth he finds, when he has acquired it, that he is far more miserable, and his life far more full of trouble, disaster and tragedy than when he was poor.

Again, another may say: "Before any advance can be made my health must be restored." Yet when he has demanded and obtained health from life, he may find all sorts of other troubles afflicting him, or his health and strength may lead him astray into all sorts of enjoyments and perhaps follies, so that his last state is worse than the

first.

Or again, another may demand that he be successful. His aim may be most meritorious, for his work may aim at the uplift of humanity. Yet, when he has attained success, he finds that his life is full of care and complications, so that it becomes more and more difficult and unsatisfying.

Some, however, may make none of these mistakes, and

yet after years of seeking God, and striving to live the life of the Spirit, and a life of faith, find their life so full of difficulty, and so complicated, that they can go on no farther.

No matter to which type it is that we belong, we discover at last that we cannot adjust our own life, but that it needs a Divine adjustment, for it is only Infinite Wisdom that can ever find a way of deliverance out of the complicated and hopeless position in which we find ourselves.

Now what is meant by Divine adjustment? What is meant is an adjustment in our life and affairs that is brought about by a power and intelligence greater than our own; and not only so, but an adjustment that is brought about by Infinite Wisdom, Infinite Knowledge and Infinite Love; not through a violation of law, but by bringing the life into harmony with law.

The one law of life and the Universe is love, so that it is simple to follow and obey, but not easy. St. Paul says that love is the fulfilment of the law. We also know that love is life, and that it is the great healer and restorer. Therefore, if we desire that there should be brought about a state of Divine adjustment we must first be willing to

love all, including our enemies.

Life is a stream—actually, a stream of blessedness, harmony and good—and all is well if we remain in it. Our sufferings and perplexities are due to our wandering away from the stream. Such sufferings are merely due to the fact that we have strayed from our true environment; and they have the effect of driving us back to the stream of harmony and good. Love is the key to every situation of life, because Love is the law and principle governing life. It is true that we wander from the harmonious stream of blessedness which is our true environment, through lust, impurity, doubt, fear, envy, or thoughts of these things; but these are all violations of the law of true love, because we cannot indulge in any of them without wronging somebody.

But to return. Life becomes so complicated and involved, it is like a tangled skein, that is so complicated that no one can unravel it. Or, it is as though we come up against a wall so solid that it forbids all further progress. Then we recognize the fact that is nothing less than the Wisdom of God that can cope with the situation at all. We realize that we have come to an end of our tether. We declare that if we are to be delivered at all,

then God must deliver us in His own way, and at His own time, according to His infinite wisdom, knowledge, love and power. The only contribution that we can make is to give in to Love, and to trust the Current that knows the way, calling upon God to deal with us entirely in His own way.

It is when this great surrender is made that the Power of God can operate on our behalf. Before the surrender is made, it cannot operate, for the reason that self-will stands in the way. When self-will is removed, then the power of God can come in, to bring about a perfect (perfect because it is of the Divine Order) adjustment. It is only self-will and the lack of trust in God that prevents our good from coming to us, or which keeps us out of our true environment, which, in itself, is entirely good and harmonious. Divine adjustment would not be necessary if we lived in the consciousness of Truth, and if we kept in the Stream of Blessedness, which is our true environment. This is so, for the reason that, all the time we are in the Stream, we abide in a state of perfect adjustment, and are in tune with the harmony of Heaven.

Now most of us probably need a Divine adjustment to be made, either in our affairs, or in our health, or in our character. It may be that circumstances have become difficult, through adverse world conditions, or through the wrong doing of others, or from a variety of causes. Every door is bolted and barred, every avenue of escape closed, everything that is attempted seems doomed to failure. The problem is so complicated there is to human wisdom no way out-it seems as though the tangled skein of life can never be unravelled. But, where man fails, and where man is completely baffled and helpless, all things are clear and straightforward to the Mind that is infinite. Where the human, finite mind fails, the Infinite Mind can accomplish all things, with ease and entirely without effort. This is not surprising when we remember that there is only the Reality, and that this is perfect. All that is not perfect is, in an Absolute sense, only an appearance, for the Reality alone is, or has any real being or substance. Infinite Mind sees the perfect reality, it beholds the Truth, and then all appearance of complexity and difficulty fades away. Our difficulties are cleared up, like the dissolving of a morning mist at the appearance of the rising sun; and this is so, because God gives us eyes to see the Truth, and a mind to understand it, and a heart to love a situation which ordinarily would fill us with anger, resentment or fear.

We have to remember that God's love and wisdom are for ever seeking to help us, and to lead us to our highest good. There is no power working against us, really, for "the Lord omnipotent reigneth," and our life is in His hands.

We have also to remember that Truth is Reality, and there is nothing real apart from Reality. We know that Truth is perfection, harmony and order; so that all that is imperfect, disharmonious and disorderly cannot be of Truth, or Reality, but is only an appearance. We have also to remember we can do nothing of ourselves to cure our troubles, but that the power of God and Truth can do so. We have reached the stage when, in one sense, we have to leave off doing anything ourselves, and instead to stand on one side and see the salvation of the Lord. We put our whole trust in God, in complete abandonment; and then it is that the wonderful thing is brought to pass.

But some may desire healing. It may be that their ill-health is such, and their attempts to find a remedy so unsuccessful, that they are in despair of ever enjoying health again. All orthodox medical resources may have been explored, but all in vain. Perhaps unorthodox methods have also been tried with equal ineffectiveness. Faith healing, prayer, right thinking, various cults, all appealed to in vain, and yet there has come no release,

still there comes no change!

It is at this point, when everything has failed, that it is time to surrender all to God, and to declare that if one is to be healed, then God must do it Himself, entirely in His own way, and at His own time. It is then, when the sufferer gives up entirely, that a beautiful healing takes place; a healing that is as effortless and lovely as the rising of the sun. It is when anxious effort and desire are relinquished that it becomes possible for the Spirit to restore all things to a state of wholeness, beauty and perfection. In other words when self-effort (most valuable in the case of less spiritually awakened people) is surrendered, that a Divine adjustment is brought about, entirely without effort or strain.

In all classes of healing, ranging from the magnetic kind and suggestion, up to the highest forms of spiritual and Divine healing, it is vital to bear in mind that the power is not of ourselves, but that it is a Power greater than our-

selves that works through us, according to Divine law, as soon as we allow it to do so, by providing the right conditions. "Yet not I, but Christ," must always be the attitude of the healer or rather, the channel or instrument of healing.

#### CHRIST REIGNING IN US.

Finally, we may need a Divine adjustment as regards character and sin. Even a wrong thought is a sin, so we certainly all need a deliverance in this respect. Most of us have weaknesses of character, hardness of heart, wrong states of mind, unChristlike desires from which it is our most earnest wish we should become free. Indeed our faults are so many, when we candidly examine ourselves and our motives, that it may seem impossible that they can ever be overcome. But if we acknowledge that God alone can heal our moral character, and renew our hearts, and change our desires; and also if we hold the whole matter up, so to speak, so that the Divine light and action can operate upon it, then we find that steadily and surely a regenerative change does take place, until we grow into the likeness of the Son of God.

We have to realize that Christ is in us, and is the hope of our glory. That is, a reigning Christ is reigning in us. Every wrong thought and desire can be wiped out if we appeal to the Indwelling Spirit of Jesus Christ to wipe it out, so that we can see once again His purity and perfection. This necessitates constant vigilance on our part. We have to do our share in the work of change and regeneration. We have to co-operate with Christ; we have to watch the gate of our thoughts and desires; we have to be ready to deal with evil suggestions, one of the worst of which is doubt of God's ability and willingness to save, deliver, provide for, protect and keep. While we cannot save or change ourselves, yet at the first sign of danger we can appeal to the Christ to wipe out the evil thought, desire or suggestion, and at the same time, to reveal his beauty, purity, love, patience and lovingkindness in its place. He "is able to do for us exceeding abundantly, above all that we ask or think, according to the power that worketh in us." He is able to change us into His own likeness, and "to present us faultless before the presence of His glory with exceeding joy.'

Gradually the "self" ("self" is our greatest and most persistent and subtle devil) is reduced in strength until it is abolished altogether, and only Christ remains, so that He is all in all. Yet we do not lose our real identity or true individuality; but, rather, it is revealed to us. This is the great mystery that has been hidden throughout the ages, and which Jesus Christ came to reveal. He came to become the first-born of many brethren; to establish a new order of men, who should become like unto Himself. This mystery is hidden from the wise (the intellectuals) and prudent, but is revealed unto babes, i.e., those who have been born again of the Spirit, or from above, and who are thus capable of learning spiritual things, and of growth in a new life; a life that is not that of an ordinary man, but of the Immortals.

Gradually, but surely, the nature becomes changed—the old giving place to the new. It is nearly eleven years since the work of *The Science of Thought* was started, and now it is possible to see the result of this teaching in the lives and on the characters of some of those who early came under its influence. It is a source of great thankfulness to find that they have become changed for the better, in character and personality, almost out of recognition. Cases which at that time I thought never would change have become so different that one can only exclaim: "This is the Lord's doing, and it is marvellous in our

eyes." It has verily been a Divine adjustment.

#### THE WAITING TIME.

To work with frantic endeavour In the God-given seasons of rest Will not further the end that we long for But weary the heart of its quest.

Let us pause in the calm of contentment And watch for the stars in the dark, Let us wait for a full inspiration, Then arrow-like fly to the mark.

A. L. Garling Drury.

### Monthly Notices.

#### SALMON LANE MISSION.

Mr. E. Percy Dennis, who has laboured in the Slums for forty years in an honorary capacity, and who is Honorary Secretary of the Salmon Lane Mission, 16 and 20, Conder Street, Limehouse Fields, London, E.14, writes to say that after twenty years of laborious and prayerful work, the Mission has established a real Sunshine Holiday Home at Clacton-on-Sea for the poverty-stricken ones in the poverty-stricken neighbourhood in which he works. Last year two hundred needy folk and little ones enjoyed the life-renewing sunshine and sea air of the bracing East Coast, thanks largely, so Mr. Dennis says, to the help of our "great-hearted and devoted readers."

This year Mr. Dennis and his co-workers hope to treble this number, and they believe that under God this is gloriously possible. I know that our readers will only want to know of this work in order to long to help. Gifts both of money and partly-used clothing, and toys should be sent to Mr. E. Percy Dennis, 57, Ethelbert Gardens,

Eastern Avenue, Ilford, Essex.

We may not all be able to help our brother and his beautiful work in a practical or material way, but we can all pray that this work may be prospered and blessed by God, and that it may increase and extend.

## INTERNATIONAL TRUTH SEEKER'S INQUIRY OFFICE.

Mr. H. W. Knoest, of Ant. Duyckstr, 10, The Hague, Holland, who is well known to our readers by his work of translating our pamphlets into various Continental languages, and distributing them in the countries concerned, is now conducting an Inquiry Office for all those who are seeking a better way of life. In addition to the translation and distribution of Science of Thought literature, information will also be given to those who are seeking information on such subjects as Humane Diet, Peace Movements, and so on. Whatever the subject may be, if it relates to Truth Seeking in all its various forms information will be available, and literature.

Will the friend who sent some books and a manuscript referring to the work amongst the Blind, and who enclosed



a postal order for 4s. 6d., but no address, please communicate with us so that we can return the books, etc., and also send a receipt.

#### THE I.N.T.A. CONGRESS.

Mrs. J. M. Heard, who is both Honorary Treasurer and Honorary Secretary of the I.N.T.A. (British Section), writes to say that the Congress this year will be held at 94, Lancaster Gate, London, W.2, from Sunday, July 19th, to Thursday, July 23rd inclusive. The Chairman will be Mr. R. Dimsdale Stocker. The subjects covered will be "New Thought in Religion, Science, Medicine, Art and Education." Programmes will be ready on July 4th, post free 3½d., to be obtained from the Honorary Secretary, I.N.T.A., 94, Lancaster Gate, London, W.2.

Mr. Richard Whitwell will conduct the Quiet Hour from 11 to 12 noon, on Wednesday, 22nd July. "Meditation

and Healing."

#### MR. W. G. HOOPER, F.R.A.S.

Mr. W. G. Hooper, accompanied by Mrs. Hooper, has gone to America to represent Great Britain at the forthcoming American I.N.T.A. Congress. Mr. Hooper asks that readers of this Magazine will remember him and the object of his journey in their prayers. This request, I know, will be willingly acceded to.

#### A DISCLAIMER.

We have received many complaints from readers who buy their copies of the Science of Thought Review through booksellers, to the effect that leaflets are inserted advertising books which are not such as would be recommended by us. Will readers please note that we never allow any advertising leaflets to be inserted in the Science of Thought Review. Any leaflets that appear are inserted after they leave our printers by people in the bookselling trade, over whom we have no control.

#### ADVERTISEMENTS.

Will readers please note that no paid advertisements are accepted for insertion in this Magazine.

#### PUBLISHING.

Also will readers please note that no publishing can be

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undertaken and that Manuscripts cannot be read if submitted.

THE VEGETARIAN ORPHANAGE.

The Honorary Treasurer writes to say that there is a vacancy for the position of Matron. The applicant must be a vegetarian and understand the feeding and general management of children and, above all, must be really fond of children. Applications to be addressed to The Secretary, The Vegetarian Home for Destitute Children, Beaufort Drive, Wallasey, Cheshire.

#### PORTSMOUTH MEETINGS

These are held every fortnight, and the Speaker is The Editor. These Meetings have been held for nearly three years without a break. (Please refer to small advert, for particulars.)

#### RICHARD WHITWELL'S MEETINGS. WORTHING

Wednesday, July 1st.—Speaker: Richard Whitwell. Subject: What can we do?

Wednesday, July 15th.—Speaker: The Editor.

The time of commencement of this one Meeting only is 3.15 p.m., the Editor being unable to arrive earlier. Wednesday, July 29th.—Speaker: Richard Whitwell.

Subject: Concerning Prayer.

The above Meetings will be held at Barnes' Café, close to the Pier, Worthing. The time will be 3 o'clock, except on the 15th, when the time will be 3.15.

#### BRIGHTON

Saturday, July 11th.—Speaker: Richard Whitwell. Subject: Spiritual Foundations.

Saturday, July 25th.—Speaker: Richard Whitwell.

Subject: The Path of Fulfilment.

These Meetings will be held at 8 p.m., at St. Francis's Hall, 14, Norfolk Terrace, Brighton.

All interested are invited to attend the above Meetings, and to bring friends with them.

RICHARD WHITWELL'S VISIT TO CRANEMOOR. Richard Whitwell has accepted an invitation to visit Cranemoor Guest House and Holiday Home at Highcliffeon-Sea, Hants. During his week's stay he will give a



series of Talks entitled "The Keys of the Kingdom," between the dates of July 12th and 19th. Mr. Pettipher has prepared a prospectus which, I understand, is sent free to all inquirers. Cranemoor is situated in grounds of fourteen acres, and accommodation is made for those who wish to camp out, as well as for those who wish to sleep indoors. This is an important point in these days of hiking and camping.

While writing about Guest Houses one immediately thinks of Mr. Leonard Pocock, who conducts the Guest House of Elmhurst, Eastchurch, Isle of Sheppey. It is some years now since Mr. Pocock electrified everyone by publicly announcing that in future he would run his Guest House entirely on the Love-Offering or Free-Will-Offering principle. Of course everyone said that it was not possible, and that he would be robbed right and left, and left in the lurch. I do not know any of the inward history of the work, all that I know is that it is still being continued. It is possible that there may have been some people who have thought that they could get something for nothing, or next to nothing, from Elmhurst, by emulating the practice of those who, while they will pay the highest price for a pair of shoes, will yet put the smallest possible coin into a collection plate for the Lord's work. If such have gone to Elmhurst, and be it noted I do not know that they have, their deficiency has evidently been made up by those who realize that it is more blessed to give than to receive.

Mr. Pocock does not conduct his Guest House merely as a Holiday Home, but he wants it to stand as a witness for the highest and most practical application of the Teaching of Jesus Christ. This, of course, cannot be advertised except by the way in which those who conduct the Home try to live up to that which they know, and this is what they are endeavouring to do. I have never had the pleasure or privilege of visiting Elmhurst, but I wish the work

every success.

Again I have to announce that I have not been able to answer all letters that have been sent me. Those which have not been answered are those which have been letters of thanks calling for no special reply. Will those who have not received personal replies please take the will for the deed.

## The Heavenly Meaning.

By RICHARD WHITWELL.

Nature is thy eternal glass, O man. Nature is vast, but the orb of thy life is vaster, for thou completest nature. Thou hast choked her life with the thought of death. She is good and evil by thine impression, O man. Art thou here to receive, even from nature to receive? Thou art here to give, and bestow on nature the supreme boon. Thou art here to carry light, to offer love. Thou art here to do the works of him who patterned out thy way.

Thou expectest to receive from Nature her loving word? It is in vain till thou hast given thy loving word. Wherefore if thou wouldst be free thou must indeed love. And if thou wouldst receive thou must indeed give. And to love is

to forgive.

("The Cloud and the Fire," \* page 60.)

The meaning of life is pressing on us through all our experience till we lovingly respond, with understanding. The universe that we know is epitomised in the thing that we are, that which we realise in consciousness. It is a dread, vindictive thing, till Love enters, bringing freedom.

There is an inner expansion: a veil is rent in the temple of our worship, and something wonderful reveals. The old heaven and the old earth pass away, and all things become new. Our outlook is no longer what it was; it is different, for the light in which we see is different. It is perception in simplicity, yet how much deeper, how more searching than we had known! Oh, it is perception in very truth, for it is, in us, the light and seeing of One who is our life, indeed, in whom we know, as against our one-time terrible unknowing. Yes, in whom we know, but also in whom we are. By reason of That which has become alive in us, and in which our spirit is living, whereas we had been dead and inert—we realise ourselves in very truth, more than we could ever have done before. In the perfect life there is the mutual surrender, in and

\* The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press, Chichester. unto each, of the divine and human. For the nature of Love is to give of itself perfectly, holding nothing back.

The false ego passes, with its strange demands. The true individuality reveals, as in God's sight—with the personality, if we like to use that word, the aroma that it contains, like unto the sweet perfume of a flower. Man's troubled, vexing spirit is at rest. In and through the mist of things he sees God's real creation, as it was in the beginning, is now, and ever shall be—perfect. The mist rises, and Life in its true perspective is seen, beautiful and wonderful. The Spirit whispers into man that God is, and that all is well. His universe relaxes, and Joy breaks through. The shadow, coiled in his heart, and reflected in his vision, is no more. He believes, and is glad. Life utters one word for him—God! The God vindictive becomes the God of Love.

"Thou crownest the year with thy goodness; And thy paths drop fatness.
They drop upon the pastures of the wilderness; And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing."

If our universe is God-filled, and in the truth of things it surely cannot be otherwise, then all is well. And by our simple belief the appearance is drawn towards, till in fulness of time it become at one with the reality, when the illusion will be no more. As man's heart is made clean, through Love, the light of truth will reveal in him.

That we may have the light, and walk in the light, as He is in the light, that is the great thing. As we live in this consciousness we live redeemingly. Our true prayer is our effort thereto, with heart and mind and strength. So do we strive, so do we spiritually journey, until we rest in contemplation of the One who is active in all His works. And then does prayer become, in Emerson's words, "the soliloguy of a beholding and jubilant soul."

The troubled mind is stilled. Its dark earth-born visions, with their passing impress upon the face of things, resolve into the light. The Spirit breathes with refreshing everywhere, and in the valley of bones life is renewed.

"The saddest wreck of human life, The wreck of faith, of hope, of love,

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May sail again a noble bark, And by thy breathing onward move."

[Brother James.]

It is the vision of the true that man needs. We serve best by believing, and by living out our belief. For man deep in himself knows and desires the truth. And when it comes before him, he knows that it is what he has been seeking all the time. And the truth is the dear knowledge of the Presence of God, everywhere.

Let us arise in joy to proclaim the good news. "Young men and women, I-though not of myself alone-call you: the time is come. (Is not the sweet rain falling?)

You-for whom the bitter cup and the sweet are so strangely mixed—how strangely none but you can tell.

You-in whom divine strength is one with the uttermost weakness . . . - I call." ["Towards Democracy."]

'Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him,

and will sup with him, and he with me."

To-day the message is urgent as it never was, and it is of searching import for us to-day. But perhaps we understand it as never before. For it touches us here and now in the very present, in our immediate circumstance, at this very time, and in this very place where we may bewith redeeming power. It implies not merely the opening of a door, but a coming-in, a spiritual hospitality. opening of the door means the discovery of our need of God, and our heart-deep soliciting of Him that He may achieve in us what we have, of ourselves, so lamentably failed to accomplish. We find that of ourselves we can just do nothing, but also that, in our separateness, we just are nothing, at most a shadowing of the true, true reality. We sought to buttress our separate life. But we find that Life withdraws as we work that way. The beautiful, the true, the One, will not be circumscribed to narrow limits, from a centre that is other than Its own. It is not that it would not enter in, but that we, by our action, effectually shut the door.

"Out of the deep darkness cometh the holy light, and it shineth on our path, a sure, a strong light; and it showeth us the way wherein to go. Soon as we desire thee, lo! thou art there; and soon as our house is ready, lo! the guest, the well-beloved guest, is with us."

[Brother James.]

That He may enter in, and sup with us; that there may be a perpetual communion of Life with life; ah, that is the valid and wonderful issue of our experience, without which, indeed, it has no meaning. It is the in-coming of Life itself, the Reality, the living spirit behind all expression, becoming conscious in us. Our life is drawn to its universal meaning, the percipience of Truth itself.

Were it a mere personal realization or enjoyment, and no more, it would not have the authentic sign of truth; it would in itself be a separation, and in its measure therefore unreal. But the experience is a fount-centre of all true and cleansing thought, with renewal and blessing in

all our ways.

The meaning is that Life may come to Its own, in us—touch us in Its presentness, be expressing Itself in and through /us. The beautiful Life is with us all the time. We journey unto this end, that it may be ours in realization. It is inhibited by our thought, the thought that is the offspring of fear. By our faith we remove the inhibition, and Life, the beautiful, the true, resumes for us. For faith is the opposite to fear: it is our belief in Goodness. When we believe that Goodness is directing our way, not in one respect only, but in all respects, not in the easy circumstance alone, but in the difficult circumstance also, then will we cease to fear.

"Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;

God placed you there for a purpose,

Whate'er it be.

Think He has chosen you for it, Work loyally."

"Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you were personally born to the task of performing a noble work in it—as

though the world had waited for your coming.'

There is one fact of facts, the Love of God. It is the over-mastering fact in our experience, the sweetness of His presence. It is the witness of the Beautiful which cannot be denied. When we see, we adore. In its light all life is lovely. It is perpetual forgiveness, because it sees, truly. It is the wonderful life: it faileth never. It is we

who fail, we in our separateness. When we fall short, it is the personal element that has entered in; then in the reaction, how it pains, how it tortures, when once we have

seen, when once we have known.

Yet to love is not to be blind, and forgive is not to say that black is white. If we love greatly, and are greatly true, we will see truly, and we will act truly. Love does not palliate the sin, for that would be to partake of the illusion. Love is passionately truth-seeing, and therefore is redemptive, with hand and with heart. Love yearns over the sinner, and is the earnest of salvation. It will not rest till it is won. It sees the little lamb of God at the soulcentre—the alive truth there—and distinguishes it from its false and temporary expression. So its separating work is done, that the One Life, the Unity, may be seen, be known, be loved.

Life is beautiful, in its truth, in its living reality. It is One, at all times, and everywhere, just as light is one at all times, and everywhere, and water is one at all times and everywhere, only it is more wonderfully so. It is God, and its pure expression is His revealing. His face is seen,

His heart is known.

All life makes its witness, if we have eyes to read, and hearts to understand, and death also makes its beautiful

witness.

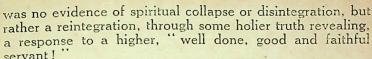
"Let me die the death of the righteous," was the prayer of the Israelite. "How wonderful is death," cried Shelley, "Death and his brother Sleep." "Sleep that knits up the ravelled sleave of care," said Shakespeare.

Let the troubled mind relax, and the form responds in

beauty as to an inner breathing.

I looked on death, and saw it beautiful. My spirit worshipped as I stood beside the quiet form, and gazed upon the features, in pure repose, of one whom I loved. Prayer and peace were there in an encircling stillness. Where the body lay was sanctuary. I felt, here was witness of Love, of Truth, of God. It was as if an angel was present with folded wings, all but visible.

The dear one lay, in panoply of truth, it seemed, and with breastplate of righteousness—a warrior of God. May death, as we call it, then be a passage and a conquest? I felt it so. For here was the impress of something bigger than before, a fulfilment of all that had been, the signature of something new and wonderful. There



It was all to me symbol of the beautiful reality, man's conquest of himself—the mystical death, the self-surrender, the passing of the troubled anxious mind, when man dies to his separateness, and there is the release of something new and wonderful, when the patient, waiting Truth comes to its own, and the Christ, knocking at the door, enters in.

It affirmed the heavenly meaning, that God is all in all, and evermore the same, that Goodness and Love is at hand, and available, because it ever is, in being—infinite perfection waiting to manifest, when man removes his inhibition, and lets it through. Then will God deign to dwell in his house; then will His Love fill the Temple.

"Take me, great Life—O take me, long-delaying, Unloose these chains, unbind these clogs and fetters; I hear thy call—so strange—Mysterious Being, I hear thy call—I come."

#### THAT DAY.—Zechariah xiv, 20.

So many things in that wonderful day Will "come not merely to pass," but to stay. Every pot, no matter how common and poor, Every vessel outside by the cottage door Shall be "Holiness unto the Lord."

The tinkling bells on the horses' heads,
The tiny necklace of baby's beads,
Will share with the bowls of the altar board
This glorious sanctity "unto the Lord,"
On that wonderful Holy-Day.

And men from all lands will gather there
To raise their voices in psalm and prayer,
And lay at the feet of the Living Word
Their offerings of "Holiness unto the Lord,"
In Jerusalem's Glorious Day.

BOON CLARK.

### What is Man?

By HENRY VICTOR MORGAN. Editor of The Master Christian.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him."

Psalm 8: 3-4.

(Third in series "Truth Answers to Great Questions.")

We will never know how much David knew about astronomy but it is very evident from many allusions to the heavens running through the various Psalms that he had gone far beyond the concept conveyed in the first chapter of Genesis, wherein only five words, "He made the stars also," are devoted to the stars in the heavens.

The pyramids were no doubt built before the question was asked, and they still stand as living monuments pointing backward to a science that was greater than ours.

It is evident that the Psalmist knew something of the immensity of the universe and that at first glance his soul so shrivelled before that immensity, that he cried out, "What is man that thou art mindful of him"? It is a natural question born in the deeps of consciousness; and never the deep calls but the deep answers. From the great Within where Truth abides in fulness, came the answer, "Thou hast made him a little lower than the angels (the revised version says "than thyself"), and hast crowned him with glory and honour."

The answer was such as to bring a transition from mass to consciousness, from the field to "the Knower of the field." A moment's reflection will assure us that no star in the heavens ever asked the question, "What is man", or endeavoured to calculate the extent of its own orbit.

The Knower is greater than the known.

If we are ever to be clothed with power as with a garment we should meditate long and earnestly both on the natural human question and the divinely assuring answer which came from the great deep, until there is born within us an assurance that consciousness is the only greatness. If we compare ourself in mass with the hosts

of the heavens we will dwindle into insignificance, and become, in thought, stray atoms in the immensity of space. But, if we listen in the Silence till God speaks we will be clothed with power ineffable, and exercise the dominion that is ours from before the foundation of the world.

It is well for us to note that the Psalmist does not ask, "Who am I", but rather, "What is man." By the larger question he escapes a consciousness of the little self and enters the gates of the Universal. He becomes aware of Principle rather than of person. Having attained to Principle it is no longer a question of this man or of that man, but rather of Man as he exists in the mind of God. The truly illumined forever say, "In all men I see myself," and from this cosmic concept is born a

cosmic love for humanity and a passion for souls.

Carlyle, looking on man from the standpoint of "Vulgar logic" calls him "An omniverous Biped that wears Breeches," but when seen in the Light of the Spirit all other glory fades. Man is then, "A Soul, a Spirit, and divine Apparition. Round his mysterious Me, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colours and Forms, as it were, swathedin and inextricably over shrouded: yet it is sky-woven and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities? He feels; power has been given to him to know, to believe; nay, does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments, look through? Well said Saint Chrysostom, with his lips of gold, 'The true Shekinah is Man': where else is the God-Presence manifested not to our eyes only, but to our hearts, as in our fellow-man?'

Something of this deathless glory in the soul of man is the burden of prophetic utterance. From the initial statement in Genesis, "So God created man in his own image" to the rapt utterances of Carlyle the glory note is sounded and to whomsoever meditates upon these utterances till their glory is revealed, a Kingdom that

beggars the glory of Solomon's will be revealed.

In strict accord with this high vision are the writings of the New Testament. Writing to men and women who were outwardly hirelings and slaves, Paul refers to them as "Kings and priests unto God." In some mystical way, Jesus had become to Paul a celestial mirror in which

the soul qualities of all men were revealed.

Such a concept of man will add strength to the healing ministry of all who embrace it. It is the glory of the Christian faith that we have such a revelation of the measure of a man given to us in the person of Jesus the Christ. Perhaps it would be well for us to dismiss all other studies for a time and meditate long and earnestly on what was in the mind of Paul when he wrote, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'

There are depths beyond depths of inspiration in this simple statement. It takes us away from the world of chance, and establishes us in the realm of creative certainty. It enabled the Aged Apostle to say, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." It abolishes despair. Says Emerson, "We give up the past to the objector but still we hope."

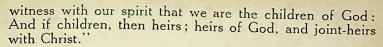
He must explain this hope.

Hard indeed will be the task of the objector who endeavours to explain the day-star of hope; this Something in man that forever dreams of a brighter to-morrow. It is the voice of God appraising us of our high calling. In the beautiful parable of the Prodigal it was the Home Memory forever calling that brought the wanderer back to that home from which he went out. And we, children of Time, safe cradled in the bosom of Eternity, prodigals though we may be, wasting our substance for that which satisfieth not, can never escape the Voice insistent. Sooner or later we must all reach the sunlit hills which the eye of Hope has seen.

Here, as ever, the invisible is the only real. It is not flesh and blood that makes man, Man, but the Idea that inhabits him. What we aspire or hope to be is a million times more real than what we are. As it is above so is it below. It has been truly said that no man has ever seen God; it is equally true that no man has ever seen Man, in whose soul is the seat of reason, in whose heart is the day-star of Hope, in whose spirit is the assurance Faith Exultant forever saying, "The Spirit itself beareth

### WHAT IS MAN?

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Mr. Morgan's address for correspondence is 402, North Eye Street, Tacoma, Wash., U.S.A.

### Pilgrimage.

### By JOHN ROEBUCK.

Let world-winds blow how they may, and whence and where they will,

It's veering winds of thought that sway the world for good or ill:

The winds of thought, like Heaven's breath, waft mortals heart to heart;

The winds of thought, as swift as death, will drive them far apart.

Yet, every soul is polarised, a pilgrim on life's road;
The rich and poor, beloved, despised are on their way to
God,

Some choose a long way round about, and many wayward roam,

While others linger long in doubt-but all are going home.

Through unremembered ages, true, have many come thus far;

For many, yet in heavens new will gleam the guiding star; But bless the Pilgrim souls to-day, Christ conscious—vision clear,

Who speed their kindred Zion way with Light and Love and Cheer!

"For sweet laborious days, and restful nights,
For work to do, and strength to do the work."

We thank Thee, Lord.

JOHN OXENHAM.

### Divine Psychology.

(Revised)

By KATE SIMMONS.

#### CHAPTER VII

#### WILL. CHOICE. FREEDOM

.. Ye Powers that are within me, hymn the One and All; Sing with my Will, Powers all that are within me."

"Thus cry the Powers in me. They sing Thy praise, Thou All; they do Thy Will. From Thee Thy Will; to Thee the All. Receive from all their reasonable oblation'

THRICE GREATEST HERMES, Vol. 2, pp. 230, 231. Trans. G. R. S. MEAD

To what extent are we free? What degree of choice do we possess? Are our wills under compulsion that we are impelled, or fated, to go the way we go?

Or, granting the possibility of freedom of choice and will, how may we attain these, in this world where men are seemingly driven by the force of circumstances, to

struggle for work, home and self protection?

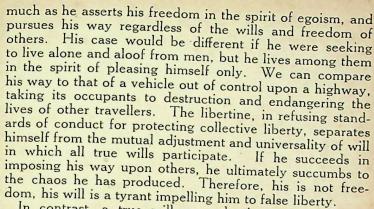
These are questions which vitally concern us all. From some aspects of life, it is clear that freedom of choice does not exist for us. All men cannot be kings or leaders. Uniformity cannot prevail, and differences are inevitable. If, broadly speaking, people were in possession of complete free will, there would be no disease and no toiling millions, for no one really desires to have or to be either of these things.

So also, men cannot live as if each were in himself a self-contained universe, and able to pursue his way regardless of others. For, like our lives, our wills and choice must intermingle.

It is also evident, that if our wills have purpose, it is not that they should be used as weapons for combat and

conquest.

But the will of the libertine is used as a weapon, in as



In contrast, a true will expands, increases and progresses, for it grows. But, such growth and progress are not the increase of self-will. If the expansion of self-will were true growth, the undeveloped would be over-whelmed by those of stronger will-force; and will-power would be similar to warfare, in which men were forced to fight together for liberty. But individuals are preserved from thus harming each other, since self-will is self-des-

tructive, and turns upon its user.

It is clear, that if choice and will are free, they function naturally and without force. In freedom, the will is unopposed; it grows as a flower, side by side with other wills. If the will is unopposed and free, it is universal. Hence our first gleam of freedom comes with our realization that like the sunshine, will is not a personal possession, that its benefits are universal and for all men.

But universal will is not the sum total of human wills. Human wills are egoistic and self-centred, and humanity must always struggle and strive together, until, individually and collectively, they become interpreters of the Divine

Will.

Yet, participation in the universal will does not deprive individuals of choice and liberty. On the contrary, freedom is expressed in the ability to move unhampered in the universal will. That is to say, in the universal will, or God's Will manifest among men, there can be no conflict of interests; true benefits bless all life. Arriving at universal will, we mutually share in that which harmoniously supports our individual wills. We can express this as a symphony, in which mankind interprets the perfection of the Divine Will. The problem is not easy to

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unravel, for many of us have been confused by religious views, we have thought of a Divine Will bestowing eternal salvation, as a reward for a state of will-less resignation to trial and tribulation, and the suppression of all desire for human happiness and success. For our present purpose, we are therefore considering the problem of will, apart from preconceived notions, in so far as we are able to do so.

If we were to see a man violently striking with a hammer upon a musical instrument, we would not regard him as a musician making music, but as an undeveloped person

making a noise.

Similarly, the violent striking of our wills upon circumstances and people, in order to force our own way, is not the expression of true will, but comparable with the striking of a hammer upon a musical instrument, filling life with unseemly noise. Men need to be redeemed from these false methods of using will, but not to a state of will-lessness, but to the idealism of the Divine Will controlling individuals, and giving them control of self. The musician with art, technique and power of creative interpretation, has an illimitable universe of sound into which he may enter; a universe with infinite possibilities for expressing in musical form, colour, tone, harmony and rhythm.

The musician's faculties, and the work he does, render this universe accessible to him, and his experience in it, his interpretation of it, are limited only by the limitations within himself, limitations which he should be continually

discarding.

Let us now think of an illimitable universe of will into which we may all enter. A universe with infinite possibilities for expressing in will, form, colour, tone, harmony and rhythm. But, the man of true will has art, technique, and the power of creative interpretation, his faculties and the work he does, render this universe accessible to him. Thus, experience of the realm of will, and interpretation of it, are limited only by the limitations within ourselves, limitations which we should be continually discarding. These are the self-centredness of self-will. All men participate in will and freedom, as all men participate in sound. The true realm of will, as of sound, is a perfect one. Even as the true musician interprets a realm which transcends self and self-expression, so the man of true will interprets a realm of will which transcends self-will.



Hence a musician is not a law unto himself, but an interpreter of a realm whose laws he endeavours to understand and obey. Thus he derives his genius from music, and not from himself. If music were to leave him, his genius would depart, and his personality lose its illumination.

Correspondingly, true will does not originate in persons, but is creatively discovered, experienced and interpreted by them. Hence a man of true will is not a law unto himself, but an interpreter of a Will whose laws he seeks to understand and obey. Thus he derives his freedom from the Will he endeavours to interpret, not from himself. If he departs from the Divine Will, his freedom departs, and his will loses its illumination.

When freedom, will, and choice depart, we become earth-bound, and ruled by fate or the force of circumstances.

We may produce earth-bound activities and call them will, even as we may produce earth-bound sounds and call them music; but in such cases, we lack creative genius.

All men naturally desire creative genius, for we all potentially possess the genius to interpret creatively the illimitable universe of divine attributes. Our interpretations can be as various and individual as music. Yet as individuals, we cannot live as if each of us possessed a will separate from all other wills. But in order to gain freedom, to become interpreters, we must disentangle ourselves from all other human wills, and unite with Will Itself:

"Father, I give Thee thanks, to Thee Thou Energy of all my Powers; I give Thee thanks, O God, Thou Power of all my Energies! Thy Reason sings through me Thy praises. Take back through me the All into Thy Reason—my reasonable oblation!"

THRICE GREATEST HERMES. Vol. 2, p. 231. Trans. G. R. S. MEAD.

From these thoughts it is clear that self-will and assertiveness are not expressions of will, even as aggressive noise is not music; that as self-centred egoists, or as those who aimlessly drift, we are unable to interpret the realm of Immortal Will.

The genius in will, as in music, has the power to enter

divine realms. For above all others, the genius can control his medium of expression.

If the self-centredly weak, or the hard, were able to enter the realm of true will, they would be powerless to maintain individuality in it. We cannot force music from its sublime realm, and enslave it in gross forms; and we cannot force will from its sublime realms and use it as a slave for the satisfaction of crude and self-centred desires.

The individual who touches the realm of Immortal Will and thus gains freedom, is a genius, as he who touches the realm of immortal sound is a genius. In the practical application of choice, will and freedom, individual liberty is unquestioned to the degree that we are equally concerned, with the liberty of all men and all forms of life. We are not involved in a struggle to develop will power, find freedom, and exercise choice, but in a creative effort to interpret an already Perfect Will, and Its illimitable freedom. As interpreters, our individual wills, choice and freedom are unopposed, since That which we interpret is universally manifest.

The search for will, choice and freedom is the problem of every soul.

The question arises, how can we work to become inter-

preters of the Divine Will and attain freedom.

If the Omnipresence were universally realized and experienced, not only would every form of strife and discord disappear, but all forms of domination would cease to exist. It is clear that no shadows should come between God's Will and individual wills. Individuals dominate and are dominated. These shadows must finally be removed from all lives. If we would help ourselves and aid others, we must cease all forms of domination and of being dominated; we must draw near to God's Will and help others to do the same. Thus will all men unite with God and each other in perfect freedom.

(To be continued.)

The Middle Path is the Path of Life."

Attributed to Buddha.

<sup>&</sup>quot;Not in worldliness and not in asceticism will Truth be found.

#### SCIENCE OF THOUGHT REVIEW

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### Victors, Not Victims.

By JEAN SILVERLOCK.

In one of his books, Mr. Hamblin makes the following statement: "Until man understands that his individual world and circumstances are but the effect of his own thought-life and beliefs, he remains a victim of circumstances. When, however, he realizes this great truth he becomes free. When he learns that every negative 'ill' is the result of negative thoughts and erroneous beliefs he will cease to be terrorized by life; he will also be no longer mystified and distressed by the apparent evil around him, for he will know that it is not a 'reality,' but simply a passing shadow cast by his own darkened disharmonious

thoughts and those of the whole human race."

Now, what I wish to point out and emphasize in this paragraph which I have quoted is that not only does a man, as the result of his own erroneous beliefs and wrong or mistaken way of thinking, appear to himself to be a victim of circumstances, but also, as an effect of these false beliefs and ignorant notions, he regards himself, whenever some illness overtakes him or a chronic complaint continues to cause him suffering, as a victim of illhealth and until these erroneous beliefs and negative thoughts are changed, and his utterly wrong view of things is corrected by his being brought to a clear knowledge of the truth, it is impossible for him to recover what it seems to him he has been cruelly and unfairly deprived of, That his bodily health or ill-health is namely health. merely the outward manifestation of his mental state is a thought that has never perhaps occurred to him. As a man's understanding and perception of Truth becomes clearer and clearer, he sees and realizes that, to a very great extent, he himself has been, in the past, the real cause and creator of the chronic ill-health of which he had for so long wrongly believed himself to be the victim.

A victim, truly, he had been, but a victim of ignorance. the source of most or at any rate very many of the painful experiences and even bodily sufferings of which we so bitterly complain. Since ignorance therefore is the chief cause of so much of the inharmony-sickness, poverty, and unhappiness we see all around us-it is surely only logical to conclude that the one and only real cure lies in knowledge of the truth, the truth that will always set us free. Thus, and thus only, do we discover that we need never be victims but victors—" for this is the victory that overcometh the world even our faith." Every inharmony in our lives may be said to be either a lack or a superfluity. Just as ignorance is a lack of knowledge, so sickness is a lack of health, and to recover health when we appear to

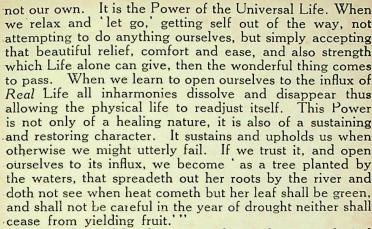
This knowledge and understanding of the Truth is what the Science of Thought is ever seeking to teach and to explain to all who are willing and ready to be taught, and it must be admitted, so plain and simple are its teachings, that "even the wayfaring men though fools (unlearned

have lost it, or to be lacking in it, we need to learn first of all the true nature of health, which is "wholeness."

intellectually) shall not err therein."

If, as sometimes happens, certain students are conscious of being unable to 'demonstrate' or prove, in their own experience, the truth and value of these teachings, in healing any bodily ill, or any inharmonious condition in their daily lives, I believe it is because they do not devote more time and thought to the study of Mr. Hamblin's published books with all of which it seems to me a serious student of the Science of Thought should, or would do well to, become acquainted. Neither the cost nor the bulk of these books can be urged as an excuse for remaining in ignorance of their contents, since not one of them exceeds a few shillings in price, and each can easily be carried in a man's coat pocket, or a woman's handbag. The entire 'set' of this teacher's books, which would involve no great expense if gradually acquired, would certainly constitute a compact and comprehensive encyclopædia of the Science of Thought, and would also, I am confident, prove a most valuable possession and often supply some immediately needed counsel or information as well as a spiritual upliftment and encouragement to persevere.

But now, to return to the subject of what is commonly called "health," but which I prefer to call "well-being," and its true nature and source. Mr. Hamblin, in one of his stimulating "Health Pages" in the Science of Thought Review, reminds us that "there is a healing, restoring and sustaining Power which is eternal and unchanging. It forever is, behind all that is transient and unstable. It works perfectly and effortlessly when we trust it implicity, as with a childlike mind. This Power is



A very beautiful affirmation is herewith given which I feel sure many who may be ailing or sick will find appro-

priate and acceptable. It runs thus:

"There is a Power that heals and maintains the physical body in health and strength and in this Power I trust."

Here again is another affirmation which is very stimu-

lating:

"I think, feel, and live in the consciousness of health, and the enjoyment of ever increasing good."

And yet another:

"Let the life of God now well up within me in fulness

and power.

What perfect advice Mr. Hamblin gives us especially those of us who are, or who have been recently, "ailing," and still feel far from strong. "Instead of straining and striving after health, shall we not 'let go,' and thus allow the Life of God in us to 'well up' within us in fulness and power, making all things new? Perhaps, with us, the will-to-be-well stage has passed. Perhaps, with us, this valuable aid to health has served its purpose. It may even be that our strenuous willing and striving may be holding us back from the next and higher stage. First the 'willing,' or will-to-be-well stage, and next, the stage of realization, or pure 'knowing.'

"In this more advanced stage we relax instead of straining after that which we seek. In fact we cease to seek, becoming instead a magnet of attraction. We find to our joy, that that which we have been seeking has been seeking us. We find perhaps that in our anxious search

we have had our attention directed away from that which has been seeking us.

"So now, if we are ready, shall we not cease our strivings, so as to allow this Water of Life, this Life itself, to well up within us in all its true inexhaustibleness and power? Let us not rely on the vitality of the separate human, or physical life, but upon the Inner Life which can never decay, never lose its vitalizing power. Let us allow the greater Life of the Spiritual, the Life of the Spirit, to supersede the life of the physical. Shall we not prayerfully and quietly realize that at the centre of our being this Greater Life is, and that it is even now arising with power, refreshing and restoring us, making us every whit whole, making all things new?"

One more word of advice and warning. "In our desire, and even anxiety to obtain, and retain, perfect health, we are sometimes apt to neglect, or forget, to give thanks to the Author of All Life for the measure of health we already possess. Let us remember that thanksgiving is the 'open sesame' to all spiritual blessings. Health to a child of God is a spiritual quality and possession, consequently it can only be gained, and retained, in a spiritual way, by spiritual means."

I expect many, if not all, of you who are regular subscribers to the Science of Thought Review are in the habit of putting aside one copy of it each month in order that, at the close of the year, you may have the twelve numbers bound together in volume form. I hope you do, because thus you can always be sure of finding a feast of inspiration from its pages, and such pure pleasure and deep inner joy as only spiritual satisfaction can give.

If we have any of us reason to thank God for the blessing of good health, how much more reason have we to feel grateful for having been brought into the knowledge of that Truth that "giveth us the victory," for in His Strength, and His Strength alone can we be conquerors, "more than conquerors through Him that loved us"—conquerors without a fight. For "ye shall not need to fight in this battle... The battle is not yours, but God's... so stand ye still, and see the salvation of the Lord. He shall fight for you, and ye shall hold your peace."

"If God be for us, who can be against us?"
Therefore, "Fear not."

#### SCIENCE OF THOUGHT REVIEW

### Woman's Page.

LONELINESS, AND FEAR OF OLD AGE.

By Minna Bluebird.

Editor of The Bluebird Magazine for children.

In addition to shortness of money, and the condition of debt, two other earth-born trouble clouds were hanging very heavily over the head of my Stranger at the Gateway friend, namely, loneliness, and the fear of old age.

To seek the cure for loneliness in a crowd is merely to add dreary fuel to its consuming fire, for crowds are the breeding beds of loneliness. There is great pathos in the fact that unawakened sons and daughters of God maze restlessly on and on through feverish crowds of similarly unawakened children, seeking to find in noisy, outward channels That which all the time is in their own Inmost Centre, saying: "Behold, I stand at the door and knock!"

The very fact that my friend has the consciousness of loneliness is the Call of the Imprisoned Splendour. If she will take heart again, and summon all the faith and courage she can muster, her day of loneliness will soon be over

In this case, as in all other trouble-cases, the eyes must not be allowed to gaze upon the "trouble." Thoughts must not be allowed to feed it. The rule is, always to turn away from the lack, and the imperfection, and to dwell with the fulfilment—that does not have to be created, it already IS.

When Peter became too concerned with what someone else should do, or should not do, Jesus said: "What is that to thee? Follow Me." And to the trouble called loneliness, those words are very applicable. Within them we seem to read the message: "Let the crowd go—for the time being. Never mind whether people are helping you, or calling on you, or neglecting you, or sympathizing with you. Find ME first. I have said that I will never leave you nor forsake you. I have said that through Me

you shall be more than conqueror. I have said, be not afraid. Be of good cheer. I have overcome the world. In the crowd can you find a single being who can promise you those things?"

Again, for the lonely soul, surely there can be few finer words than St. Paul's,-ringing with a mighty faith: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present. nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord."

When we are tempted to feel lonely and afraid, we can think of those words over and over again, and if need be. simplify them still further to this. The living Christ within me is my present help. He is my ever-living, ever-loving Link to the Source of my being-God. Through His indwelling Presence God's blessings are now flowing into my very hands. He is my Holy Comrade, Lord, and Redeemer.

With this same treatment, the fear of old age will also be overcome, because the Christ is birthless, ageless, and deathless. He is the "only begotten" Son of God. The Spiritual Son-in God's image and likeness. He is the Imprisoned Splendour within us that will not die, that cannot be sick, or harmed, or touched in any way by man's "time."

It is true that, as yet, our bodies do not reflect this living, incorruptible Christ. But the incompletion is ours, not His. And even in our present outward incompleteness we are still told that "NOW are we the Sons of God." For the future we are told that "it doth not yet appear what we shall be, but we know that we shall be like Him."

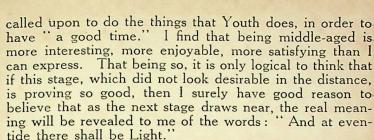
From that we infer that as we grow into the knowledge of What we are, and Who we are, in other words, as our Christhood emerges, so will our bodily limitations, infirmi-

ties, and deteriorations lessen.

The great thing is to "follow after" as best we can, and strive for more Love in our following, because perfect

Love casteth out fear.

Besides, even from a very ordinary standpoint, many of us can testify that the Getting-Older-Dragon is not nearly as black as he is painted. I know that when I was in my teens, I thought it would be awful to be middle-aged. Now that I am middle-aged, the only sighs with which I ever cool the air, are sighs of honest relief that I am not



To get the full beauty and joy out of middle-age there is certainly much drastic choosing to be done. Much shedding of old customs. Much simplifying and definite reshaping for the Quest, the Regeneration, the greatest Adventure of all. But that is what makes it all so absorbing, so interesting, and so satisfying. We feel that even after all the blunders and follies—" the best is yet to be!"

Health affirmations are particularly necessary, to counteract the losing-strength ideas so prevalent. For instance just this simple one is good: I gain in strength. I do not lose.

And if one thinks for a moment, it is easy to understand that the Statement is not mere bluff or bravado. All Life is God-Life. But in youth we usually translate that Life to mean youthful physical energy, and as we label and believe, so we find things and conditions to be. If we continue to think of Life merely as physical energy, then it will act for us in the usual physical way—the imper-

manent way. It will seem to reach a fullness and then

decline. It will be changeable and subject to all kinds of outward conditions.

But as the Truth dawns upon us, we shall learn to say, "The Life within me is God-Life. God is Spirit, therefore it must be Spiritual Life. Spiritual Life is eternal, the same yesterday, to-day, and for ever. Spiritual Life means Wholeness, Completion, Changeless Perfection, Immunity from all harm and outward conditions. The scales are falling from my eyes. Yes—now that I see what my life really is—I gain in strength. I cannot lose."

Just one other little item calls for utterance, and that is the utter futility of just reading articles and restlessly searching for more, without trying to assimilate. Advanced writers say: "Labour not with affirmations and denials." And if you are truly advanced, you certainly need not do so, because you will KNOW the Truth. You will be so conscious of it that you will be able to look

upon all unGodlike appearances with unseeing eyes, and

in your world they will cease to exist.

But that is a far cry for most of us. In our early days as Truth students we need Statements of Truth more than any kindergarten child needs its tables. We should not be foolish enough to say to a child: "Don't keep on saying—seven sevens are forty-nine. They ARE forty-nine. So why bother about saying it!" Because we know that the child has got to get that forty-nine fact so firmly into its mind that it will never fall out, so firmly that it will be ready for any unexpected call, and so firmly that if a thousand people tell him they are forty-eight, he will just smile and know that IT IS NOT SO!

In like fashion with our studies, if we only read, and then rush off to devour more and more, we shall find ourselves suffering from mental indigestion. But if we take even one Statement, and live with it-so to speak-for one week, using it for every possible need that arises, bearing it in mind through all hours of the day, falling off to sleep with it in sheer, serene contentment, and waking up with it to greet a new and glorious day, we shall be amazed to find what a rod of Power and staff of Comfort

even one Statement can be.

The Statements do not create our Good for us. Because Good already exists in full completion and perfection. But if we make them carefully, according to our pressing needs, and use them as suggested, we work out our own salvation, by lifting ourselves up into the Realm of Good.

When any individual has faith, and courage, and persistence enough to learn how to rise in consciousness into the Realm of Good, that person's former portion of ills and

evils-

"Will fold their tents like the Arabs, And as silently steal away."

A nation is made up of individuals. The conclusion is obvious.

An El Dorado daydream?

No. Just the fulfilment of "God so loved the world."

"The Lord is in what is good, because all good is from Him."

Swedenborg, Arcana Cœlestia, Par. 9,682.

### Letters from Readers.

From HENRY VICTOR MORGAN.

Dear Mr. Hamblin,

I am always happy when your Science of Thought Review comes, and when I look at the two pages on which the Love Offerings for your work are given to see that the door is still open, and blessings are being poured upon you, I sometimes wonder if you have ever noticed that we are in the midst of the worst world depression in the history of this generation. If not, keep your blessed head up there in the clouds, seeing the thing as it is in God, "As having nothing, yet as possessing all things; as poor, yet making many rich." Somewhere Emerson says "Adversity is the prosperity of the great." I am sure we can add to the sum-total of human happiness at this time by keeping the high watch of the soul.

And now, my dear brother, I must to other tasks than

writing to your blessed self.

Ever and lovingly
Your comrade in Truth,
HENRY VICTOR MORGAN.

I thank our brother for his timely reminder, and for his good advice. After reflecting on the matter, however, I have felt impelled to sit up, as it were, and take notice, and to write on the subject of World Depression in order to help those of our readers who are feeling the pinch. At the present moment I am engaged in writing an article entitled Healing the "Hard Times" Consciousness.

May 16th, 1931.

Dear Mr. Hamblin,

You know what happiness and help your Magazine gives me, as I have written of my appreciation and grati-

tude on several occasions.

Joy, Peace, and the perfect contentment resulting from a complete at-one-ment with God, a losing of the self in His "Being"—the ocean of Love which bears us on to our highest good, you make, as a rule, your constant theme.

On three occasions you have used this phrase (which occurs on page 274 of the May issue of the Magazine):—

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"We must realise that we walk on a knife edge." most people that metaphor suggests that each step is an agony and it is hard to reconcile the experience of those who walk with God-" Calm and Serene" even in the fiercest trials-with this thought of walking dangerously

on the edge of a knife.

You used the phrase in the "Divine Care" article in (I think) the April issue. I thought then of venturing to point out that it might vex one just beginning to walk in the path of Blessedness, but as I am sure you won't mind looking at this from a reader's point of view, I am sending this with all love for all who help to let the splendour escape.

I don't at all mind if you would like to publish this note and your answer in the Magazine. "Divine Care" is very

beautiful this month.

My loving thanks again.

Yours,

#### EDITOR'S COMMENT.

The phrase "walking on a knife-edge" is merely used to illustrate how narrow is the Path, and how dependent we are upon the Power of the Spirit for support. The more we realize our own weakness and insufficiency and our complete dependence upon a Power greater than that of the finite self the more secure we become. It is when we turn from "self," and forsake the material consciousness, in order to self the true Spiritual Consciousness, the true Spiritual Consciousness that the secure of Certain enter the true Spiritual Consciousness, that the power of God is allowed to operate. This explains the paradox: "When I am weak, then am I strong." The term "knife-edge" is used, technically, as meaning not something sharp and cutting, but something very narrow indeed. For instance, in Radio, very fine tuning is spoken of as "knife-edged."

June 3rd, 1931.

Dear Mr. Hamblin,

I enclose P.O., my renewal for Magazine, and the

balance as a thank offering to your work.

We are now hoping to find a settled home at the above address after four years of various experiences and shall be glad if you will kindly register the address for the

As I have said we have had a varied experience, chequered, but wherewithal progressive.

In this experience, the sum of it all is, we have had to

unlearn, as it were, many of the things which we erroneously thought were the necessary things to emphasise, but we can to-day thank "The Invisible Good" which has flown through you as a medium to us for the correction, and the more abundant life.

We have found it hard, had mingled fears and depressions, varying light and shadows, but we have kept on co-operating with our adversities and believing in the Divine purpose of "Good" in all experiences, and we thank the one and only power in the universe for these very fears and depressions which have brought us nearer to the Source of Reality, "The Omnipresent Good."

It may seem paradoxical but it is nevertheless true that

we most advance when we seem to be standing still.

We are not having, nor do we desire to have, "an easy time" for we have the consciousness that it is better to struggle (if struggle be the right word to use) to gain such inward harmony with the "One Presence," the very struggling seems to fall off and becomes in our consciousness "a floating" into the Stillness of God, and a perpetual refuge for us at all time in every experience, and this is all that really matters, for Goodness and Mercy do follow us, indeed surround us, and we dwell in the house of the Lord for ever.

With thanks to you and kind thoughts through the Omnipresence follow you and still give you the inspiration for

the great work you are doing.

Please do not bother to answer this letter (apart from your business acknowledgment) as I know you are a busy man, and your articles in the Magazine have always been a kind of answer to me at the very moment of need.

I received "The Quest" which you so very kindly sent me a few days ago, it came just at the right moment and I

enjoyed and was greatly helped by it. Thank you.

Again many thanks for the Magazine.

Yours sincerely, B. M. R. 1629.

May 13th, 1931.

Dear Mr. Hamblin,

Please accept many thanks for the lesson you so kindly sent me, entitled "The Quest." I have read it several times with much pleasure and uplift, and have no doubt I shall do so many times more in the future. It is a fine piece of writing, and it conveys a message of such magni-

tude that although twenty years are about to elapse since I commenced searching for spiritual enlightenment, and eleven since a little advert directed my attention to your good work-which has ever since been a continual source of great spiritual benefit and comfort to me, for your writings have never failed to put me on the right path whenever I have found myself slipping away and needed encouragement and help-that message, I say, is so great and wonderful that in reading and trying to assimilate its full import, I feel that I am still but a student, still groping and hoping, but not in the dark to the extent of times gone by. Indeed I am conscious of an entirely different outlook, and my life is full of happiness and trust, for which I am truly thankful—thankful in great part, very great part, to your good self.

Thank you once more, dear Mr. Hamblin, and may the great work you have undertaken continue to bear abund-

ant fruit.

Yours very sincerely, B.S.W. 190.

### Healing the "Hard Times Consciousness."

By THE EDITOR.

Mankind is suffering from a "Hard Times Consciousness." The circumstances of many are deplorable, and there are comparatively few who are not affected. These hard times and this distressing state of affairs are not due to any failure on the part of God, or of nature, to supply the needs of the world's population. Actually, more wheat has been grown than can be sold. Wheat has actually been burnt because it could not be sold, while at the same time thousands of people were starving. The bounty of God has not failed; it is the mis-management of man that has brought about a farcical, yet tragic, state of affairs, in which plenty and cheapness abound on every hand, while at the same time lack of means debars so many from taking advantage of them.

All who live solely in the outer consciousness must

naturally be bound by the laws governing material things, and subject to the calamities that afflict mankind. This should not be the case with those who are living the life of the Spirit. There is a way of escape, or, rather, a way of mastery, for those who are spiritual children of God. This way is through realizing the spiritual truth of the matter, and living in the consciousness of this truth; with the enemies, fear and doubt, completely shut out.

One who is in the mass-consciousness believes that he is a material creature, living in a material world, governed by harsh material laws. If he is lucky, he is lucky; while if he is unlucky, he is unlucky: there is no possibility of altering it. On the other hand, the one who is spiritually awakened is, or should be, aware that he is a spiritual being, living in a spiritual universe, governed by spiritual laws. He knows that he has a spiritual Father, Who is the one Source of all substance, and all wealth, Who governs prosperity, Who is the one and only real Power, and Who reigns supreme in the Universe. He further knows that his spiritual Father is Love, is real Substance, that He is Divine order, and that such things as poverty, hard times, and other forms of disorder are foreign to the Divine idea, and can form no part of His consciousness.

The cause of the trouble with many of us is that in spite of the fact that we know better, we do not live in this higher consciousness, but allow ourselves to be drawn back into the material consciousness, in which state of bondage we are at the mercy of material conditions. When this is the case, it is impossible for God to help us, for we have departed from the pure spiritual consciousness in which God rules, and in which spiritual laws operate, unimpeded. It was, no doubt, because of this inability of God to bless those who do not live in harmony with His laws and who therefore are outside the spiritual consciousness, that so many appeals were made, in the Old Testament, to the Hebrew people "to return unto the Lord." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." God is always love, and mercy, and goodness, but He cannot bestow these upon us when we are outside of His presence and the pure Spiritual Consciousness. All the descriptions of curses and punishments in the Old Testament merely mean that by putting themselves outside God's love through wandering away through sin into the "wilderness consciousness," they became subject to all the disorders and disharmonies that are naturally everywhere present when God is put out of one's consciousness. The prophets used language which an undeveloped people could understand, and so they spoke of curses, punishments, and so on. Now we know that man punishes himself through wandering from the Divine consciousness of good, into the "outer darkness consciousness," in which disorder of all kinds must be the rule, because it is an absence of the Divine order. Therefore, we, too, have to "return to the Lord," or in other words, live in the Christ consciousness of good, of order, of love, and perfection.

We have to "return to the Lord" in our thoughts, for our thoughts must be prevented from wandering into weak or unworthy channels, and must be maintained in Heavenly places, if we are to remain in a Heavenly consciousness. But we have first to get our beliefs right, for if our beliefs are right, then our thoughts become right, because our thoughts correspond to our beliefs. Our thoughts being creative, it follows that our life corresponds to our beliefs, which being beliefs of Truth, produce conditions that are outward reflections, or "out-picturings," of the Divine

order.

We have first to believe then that we are the spiritual offspring of an Almighty Spiritual Father; that we live in a spiritual universe, governed by spiritual laws, and that if we live in this realization we are set free from the carnal material laws which govern in the outer or material consciousness. We have also to believe that the Spiritual is the Real. By "spiritual" I do not mean "astral," far from it, neither do I refer to anything connected with the place of departed spirits, but to the Real World, which is the perfect expression of the Divine Idea, spoken of by Jesus as Heaven. "Our Father which art in Heaven," this is what we mean by the term "the Spiritual is the Heaven is a reality, and all that is not like Heaven, is not of Heaven: it is a departure from it. have to get this idea firmly into our consciousness that Heaven is the Reality, and that we are God's spiritual children, heirs of salvation, to whom the angels of Heaven minister. St. Paul said: "Are they (the angels) not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Edward Carpenter caught a glimpse of this truth when he wrote the much-quoted

words: "All the Divine forces hasten to minister to our

eternal joy."

We believe, then, that we are citizens of Heaven, children, through a new spiritual birth, or awakening, of the God of Heaven, ministered to by the powers and forces of Heaven; and that because of this, we are set free from the law of sin and death, and the harsh material laws which

govern those who worship Mammon.

There are those who are Christian and yet are enslaved by Mammon, because they believe in the power of money, and they believe that they are at the mercy of financial manipulations, depressions, and hard times. So long as they believe this and think in this way, they are led captive by the powers of materialism. Because a man is a Christian, it does not necessarily follow that he will be preserved from loss and calamity. He has to learn to put his trust in God for all things, not only for the salvation of his soul, not only to be preserved from sin and self, and delivered from the enemies of his soul, and not only for health to his body, but also for all material needs, and for freedom from the effects of such things as world depressions and hard times.

In order to live in the higher consciousness that is in correspondence to that of Heaven we have to attain to it through experience and through constantly putting our trust in God. The first thing to do is to believe that such a thing is possible. If we do not actively and positively believe it to be possible, then it is obvious that it never can be possible in our case, for our mind is closed against it; and what the mind is closed against can never mani-When, however, we believe that such a state of attainment is possible, then we open our mind to receive greater things: we push back its boundaries so that the apparently impossible becomes possible. At all times we must remember that the Invisible is the Real, and, to the spiritually awakened, the outward is only an appearance. This is a reversal of worldly thought and belief. spiritual truth can only be spiritually discerned, and also to the man still unawakened it is foolishness.

It is here that faith comes to our assistance. Faith is belief in the reality of the Invisible (the ever present Heaven) and a hanging on to this one Reality, in the face of exterior evidence that is entirely against it. Faith trusts in God, regarding all that is not like God and Heaven

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as an appearance only, which must pass away if Truth is clung to and persisted in.

#### A STATE OF BLESSEDNESS.

But the most important thing of all is to realise that we are living in a state of blessedness. We have to believe this and to keep on impressing it upon our mind and consciousness. Without the blessing of the Lord (the Divine Good) nothing in our life can go right; but when the blessing of the Lord is with us, everything goes right, and even our mistakes are all overruled for good. When a state of blessedness exists then the disasters which afflict those in the mass or material consciousness cannot touch us.

In the seventeenth chapter of Jeremiah we read that the man that departs from the Lord and who trusts in his finite powers instead, is cursed. This means that he puts himself outside the blessing of the Good and True, the Real and Perfect; and because of this no real good can come to him. We are told that such a man shall be like the heath in the desert, inhabiting the salt and parched places of the earth. When the drought comes, he is helpless. He has no reserves of moisture upon which to draw, therefore

the pitiless sun burns him up and destroys him.

But, we read, the man who trusts in the Lord is blessed. That means, the one who trusts the One Invisible Power of Infinite Good instead of his own strength, cunning and wisdom, he is blessed. We are further told that such an one is like a tree planted by the waters, that spreadeth out her roots by the river. When the drought comes it does not affect her; she does not even know when it comes, for her leaf is green, and she does not cease to yield her fruit. She does not have to be careful in the year of drought, for the reason that she is planted by the waters, and her roots reach to the river which never fails.

Here is a picture of the one who lives in a state of Blessedness, who learns to live in the consciousness of Divine Good, so that outward happenings in the world of appearances cannot affect him. He is established in the inexhaustibleness of Divine Supply and Bounty. Therefore "he shall not see when heat cometh . . . and shall

not be careful in the year of drought.'

One who can live constantly in the consciousness of Divine Good and Blessing is an adept. But adeptship is



not as difficult as it sounds, and we can all arrive at this state, if we train ourselves, prayerfully, to abide in the spiritual consciousness of Truth. In any case, we can all turn to God declaring that there is only

One Power, the Power of Good. One Law, the Law of Love.

These are continually operating. By declaring this truth we do not alter either God, Truth, or our real life. All that we do is to make it possible for us to enter into an understanding of Truth, and to realize the Presence of God, which is Divine Good, ever present.

### Seizing our Opportunities

By OLIVE MERCER.

We are apt to think of an opportunity as a chance happening by which we attain some success or further some particular scheme we have in mind. But ought we not to think of it as a favourable opening by which we are able to release more of our hidden powers and bring our deeper self into activity?

But though we so often think of opportunity as just a chance thing, psychology teaches that, in a world of law and order, there is no such thing as a chance incident. So an opportunity that comes to us must be looked upon as an incident needed by the soul to further its growth and evolvement.

Looked at thus, an opportunity may be anything but favourable. For sometimes some devastating occurrence, something it is almost impossible to meet and overcome, will bring out more of the soul's greatness than anything else. Is it not thus that some people's wonderful powers of organizing, or their amazing ways of dealing with adverse situations, are revealed? It is not always the good things in life that bring out the greatest capabilities in us. The coming of some great failure may be the very means by which some easy-going soul is stirred to action and becomes efficient instead of useless. Sorrow

and loss and failure call upon us to do and dare far more than the comforts of prosperity will ever demand of us.

Do you remember that, when God desired Moses to go on a mission for Him, Moses pleaded that he was not eloquent, that he was too slow of tongue to be any good, and that God had better choose his brother?

The question arises whether God was justified in expecting more of Moses than he was capable of giving and doing.

But psychology assures us that all the potentialities of the Divine are locked up, hidden within us, and it is our duty to bring forth these hidden qualities, because by using them, they become real to us.

Moses, then, was merely closing himself in with his limitations, instead of allowing God to act through him and draw out his powers.

Every opportunity that comes to us is a means by which we are able to release ourselves into new expressions—BECOMING THAT ACTUALLY WHICH WE ARE POTENTIALLY.

The only way to learn to do anything, is to start doing it. That is, to use every opportunity that comes to develop along the line we desire. Each of us has a special contribution to give to the world, and our success in life will be assured when we sound our own keynote and develop along the line of our own individual expression.

How can we adjust our lives that all things work in Divine Order?

So long as we desire things for ourselves and make ourselves the centre of our interest, just so long will we belong to the natural order, where setbacks and failures and suffering pursue us. As part of nature, the natural man is subject to every storm of life, and the more he sets himself in competition with others, fighting for his rights, pushing others aside, the more will he be beset on every hand by the disappointments and catastrophes of life.

To adjust our lives according to the divine order is to get past our small centred self with its narrow interests which take no thought or consideration of the aims and interests of others. It is to see ourselves from a different point of view, not as the "only pebble on the beach," but as part of the Whole, needing to work in co-operation with others, needing to realise that all are parts of the whole, equally necessary and vital. Why should I be saved if my brother is not saved? Is he not part of Me? So we have to understand that we are not isolated fragments of life, but each one is related to the other and each one is a necessary note in the music of life.

To adjust my life in divine harmony, then, I have to lay aside my ambitions for myself that are without reference or thought for others. I have to regard others from God's point of view and see they matter quite as much as I do, and that pushing for myself alone is acting against the divine law which works for the good of all.

When I love my brother as myself, when I desire his good as much as my own, when I desire the law of love to be followed on earth instead of competition and strife and self-interest, I am acting in harmony with the Divine Will.

Each day when I awake I can affirm the good, expecting a day full of happiness and service. Whatever hurdles have to be met, I can regard them as part of the plan for me, as tests, and can therefore meet them in the conquering spirit.

I can realise that I am an instrument for the furtherance of God's purposes and can discipline myself to make myself more amenable, more sensitive to the Divine Guidance. I can keep my ear to the ground, as it were, tuned to hear the divine inner voice.

If I am guided in ways I do not like, I can realise that, by submitting to the Divine Will, the path will open out for me, in ways I little dream of, for my own growth and the furtherance of God's work in the world. I can expect the best to happen, but if this leads me through trial and loss and difficulty, I can have the faith that realises that these things—though bringing me suffering—are nevertheless leading me on to an Open Door somewhere, and that I could not have the necessary discernment, patience, and ability without them.

All things in my life will work in divine order when I desire what God desires for me—which is a fuller and better realisation of Himself in me.

#### LILIES.

Lily-of-the-Valley,
Swaying to and fro,
Where the sunbeams rally,
Pure as driven snow,—
To my eyes your brightness,
Proves immortal birth,—
Far too pure your whiteness
To have sprung from earth!

Lily-of-the-Valley,
Lowly in your state,—
In earth's stricken alley.
Standing desolate,—
Warden at the portal
Of a Heavenly Land,—
How shall heart of mortal
Your beauty understand?

Lily-of-the-Valley,
He who made thee so,—
When temptations sally,
Keep me pure as snow,—
That His fragrance flowing
Ever through my heart,—
May, beyond my knowing,
Heal a brother's smart!

THOS. H. DENNING.

#### FAR AND NEAR.

Where'er I go, I walk in Thee:
For place without Thee there is none.
Where'er I go, sweet music sounds,
And Joy doth spring as we are One
In sweetest Light—oh! Joy abounds
Both far and near (the Here of ecstasy).

C. K. H.

### Book Reviews.

NEW TESTAMENT SALVATION, by Sheldon Knapp. Price 3d. post free, or 12 copies 2/6 post free, direct from the author, the Rev. Sheldon Knapp, Millom, Cumberland.

I heartily commend this little work. It teaches a Truth which some of the Churches seem to have missed. It teaches a great teach a dying Christ that is remote from us, but do not preach a reigning Christ within us. I hope that this pamphlet will be the means of awakening many to this Truth which, when known, and accepted, and put into practice, sets us free. "Ye shall

know the Truth and the Truth shall make you free."
Mr. Sheldon Knapp, who is a Wesleyan Methodist Minister, writes in language which members of his Denomination can understand, but what he is teaching is the same idea as is put forth in the Science of Thought Review. He shows how worry and bad temper can be overcome. These two things are amongst the greatest causes of disease and ill-health. They poison the life at its very source. They weaken and break down the powers of resistance. Mr. Knapp says that we must substitute for our sinful self-life the Christ-life. He says, "In the moment that we cease from struggling and trying, and realize the presence of the Christ within, the blessing is ours."
Mr. Knapp also says, "It greatly helps me to think of the

gentleness, patience, trust and love always shown by Jesus as being my real self. A child may have measles: but they do not belong to it. In its real self the child is healthy, and the measles are merely an extraneous disease to be got rid of. So all our evil tempers are a-fallen-race inheritance only. Ideally, truly, we are created in the image of God. In our real self we are gentle, patient and forgiving, just like Jesus. Therefore the Spirit of Jesus actually in us now is the Spirit of

gentleness and love.

Again, Mr. Knapp speaks of "The Wisdom or Guidance consciousness—an inner light. Many spiritual people retire to the secret place of the soul. There God speaks, inspires and

guides.

"The Spirit of Jesus in us as a Spirit of Wisdom is an aspect of the Gospel which has been greatly overlooked. Yet St. Paul mentions it again and again. 'Christ the power of God and the wisdom of God.' In the Old Testament, Joseph, Moses, Gideon, Isaiah, Daniel, and many others experienced the Spirit of God as a Spirit of Wisdom, and their exploits have made them heroes for all time."

Yet again, Mr. Knapp speaks of "The Prosperity consciousness-the being delivered from the fear of poverty. The truly Spiritual man knows that if he does His Heavenly Father's will

all his simple needs will be met."

"I once sat on the hill-side at Burley-in-Wharfdale, looking at a small tarn, which supplied the village with water. I said to myself, 'Hundreds of people draw water daily from their taps. Every eye is fixed upon a tap. But is the water really in the tap? Is the tap a source? Certainly not. The tap is a tiny channel absolutely dependent upon the tarn, the reservoir,

here in the hills.""

"So every farm, business and bank is only a tap, and our Heavenly Father is the great inexhaustible reservoir behind all. Deeply spiritual people work and work hard; but they do not fret and fume and worry. Their anxieties are not stamped upon their faces, and they do not lose their tempers because of the great strain of life. They are delivered from the fear of failure and poverty by faith."

Finally Mr. Knapp deals with the Health consciousness, and right well does he deal with the matter. But I have not space to quote more. Instead, I recommend my readers to apply for a copy of New Testament Salvation direct from the Rev. Shel-

don Knapp at the address given above.

H. T. H.

### THE FOLLOWING BOOK REVIEWS ARE BY RICHARD WHITWELL.

INVADING THE INVISIBLE, by James Arthur Edgerton. Price 2.50 dollars. Order from the New Age Press, or The National Press Building, Washington, D.C.

We like the fine broad sweep of this book of Mr. Edgerton's, with its assemble of philosophic and scientific progressive thought, and its accumulative witness toward the greatest issue of all, man's invasion of the invisible. Or rather, should we say, through these means, this robust thinking and accepting, his entering into a true catholicity of belief and understanding, and a glad God-consciousness. Mr. Edgerton's grand belief comes out at the end, the realisation of the One Life, that is everywhere, and the expression of which is good. It is the Power behind the form, working out its own beautiful plan, in and through the form, furthering with detailed perfectness Its own cosmic utterance.

"Our adventure is over, we have found the One. There is no other. The One is the many; this One is the universe of life; this One is our beginning and our end, our Creator, our Healer, our Saviour, our Immortality. Only so much of us as belongs to His goodness. His truth, His beauty, His perfection, survives "the wreck of matter and crash of worlds." All the rest belongs to the dream and the hypnosis, the appearance, the dance of shadows. God is, and we are in Him.

The way to Him and the way to health and happiness is not alone through our specialized form of mind action known as intellect, but more especially through the forms of mind action such as intuition, imagination, and faith. We find this truth represented in the universal religion of mankind and in science in the very root words of his language. We discover it in the traditions of all civilizations and in the vision of all hearts. God has not left us without reminders of Himself, without answers to the riddle of life."

Whatever path we take, in our quest for the meaning of things, we will ultimately approach the invisible, and there find

the meaning. We know it, when once we have found, in our own life, that supreme thing. It is that philosopher's stone, which, whatever it touches, draws forth the truth therein. things, seen rightly, witness the one reality.

In all true investigation, if we have eyes to see, we will discern the Invisible breaking through, supplying the answer at length, even though at first it brings the suggestion of the unanswerable, because we have not measured ourselves fully

to the implications.

"There is the method of reason which takes up our sense impressions and organises them, gaining from them inferences and implications and uniting them into concepts, comparing them, and thus getting their relationships and discovering the laws that govern their phenomena." There is the way of intuition, which "appears to be a universal sense throughout nature." It relates "back to some primary mode of mental action that is both anterior to and superior to our specialized intellectual forms." There is a third way, through "experimentation by which we find out how things act in all possible ways, and thus try to discover their real nature." Again, a fourth way is through mathematics-exemplified in Newton and in Einstein, in Eddington and in Sir James Jeans, who in his great summing up, saw the mere physical at all points breaking up, and the mental or the spiritual breaking through. "To my mind," affirmed Jeans. "the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those a musician obeys in writing a fugue, or a poet in composing a sonnet. The motions of electrons and atoms do not resemble the parts of a locomotive so much as those of dancers in a cotillion."

"We are God's thinking, not God thinking," affirms the writer, " for the Universe is not a series or a multiplicity but a unity. We, as seemingly separate and independent, are derivative and representative. 'Thou shalt have no other gods before Me.'" That is finely put. "In this whole series of studies we have been discovering God-the supreme need of the world to-day." Yes, and it is the amassing of a great argument, leading us though every field of human enquiry, and finding evidence everywhere. There is the Life, in Its eternal wonder and beauty and mystery, revealing through form everywhere. The form is not the meaning, but the Life breaking

through.

"We cannot account for the physical without recourse to the spiritual universe. Mechanism presupposes mind as its inventor and operator. Everything points to God and all the new sciences, as well as physics and mathematics, are ever becoming more harmonious with religious and philosophical idealism. . . . We came to study science and end by studying spirit, love, life, truth. What have we learned? For one thing we have learned with Plato, with Hermes and with Jesus that the universe begins and ends with thought, that laws are the eternal purposes of God, that man can co-operate with God and vastly accelerate the operation of natural laws, that man can share with God something of His creative power and heavenly joy; and that, if we will, our adventure in truth may continue

#### SCIENCE OF THOUGHT REVIEW

throughout the ages, ascending ever to new goals of understanding and realization."

SPIRITUAL HEALING AND SPIRITUAL CHROMATICS, by John Hyde Taylor. Published by Arthur H. Stockwell, Ltd., 29, Ludgate Hill, London, E.C.4. 1/6 net, 1/8 post free from the author, 1, Whitehall Lane, Walsall, Staffs.; or from booksellers, or from the publishers.

We were pleased to see this excellently written, and helpful little book, which touches upon healing in various aspects, with a measure of vision and also real common sense. writer deals with these in their principle and rationale, rather than in technique. But in the chapter on Spiritual Chromatics he deals very suggestively with the colours, and their influence, with relation to man's spiritual life, and to his outward health. For they are in correspondence to his spiritual nature and its outflowing. To the eyes of a clairvoyant there goes forth from every human being what is called an aura, and it is seen in terms of colour. The soul is like a prism through which the pure light is divided or split up and refracted in various ways, according to its state, the thought, the feeling—its beauty according to the beauty of the character and transcendentally so in spiritual ecstasy.

"It is an expression in forms of light of that which emanates

or flows from the centre, the heart of our being."

"As we make our ascent from the density of the physical earth to the clarity of the spiritual realm, we throw out from the spiritual self rays of coloured light, which permeate the physical body and pass out into the atmosphere of our surroundings." Therefore we emit something central in us of a spiritual quality, and which can be interpreted, as it is visioned, in colour, and which goes forth as an influence, and in its measure is of a healing nature or the reverse. And to show how the same may be used is largely the purpose of this little The knowledge of these things enables us to make use of these powers accordingly. He shows how a particular colour is conducive to a particular state.

In the matter of healing a pure vehicle is essential; if the man or woman practising it is of an impure nature, vastly more harm is wrought than good. "Before we can heal others effectually, we must begin by healing ourselves." And this applies to every kind of healing. And it may be said, and it is especially true in spiritual healing, that prayer "is an essential factor in the life of the healer; without it all effort is

"We must direct and use wisely, according to the will and love of God, these bodies, correcting, healing, subduing them to the purpose of consecration and holy service, for the good of humanity and the glory of God."

THE ART OF RELIGION, by John Walker. Price 4/6 net. Published by The C. W. Daniel Company, 46, Bernard Street, London, W.C.1.



This is an approach to religion, not in a theological way, but in a human and spiritual way. Therefore it is regarded truly, we think, not so much as a science, as an art. It is in fact the art of life itself. Science makes an appeal solely to the understanding, as something to be comprehended. But art makes a deeper appeal to our emotional and spiritual nature, as something to be apprehended. We do not mean that this little book is not scientific: it is in a very real sense. For the writer discerns religion not as a belief or creed, or doctrine, but as something inherent in man's life, in biological necessity; therefore he comes to the living issue, therefore to its spiritual interpretation, and therefore to its ultimate mysticism. It deals with human and spiritual values, and with experience that is universal.

"If we are to know what religion really is, and discover in what the art of religion consists, we must recognise religion as natural, and if it be not natural it cannot, just on that ground, ever be of any permanent or practical interest to human beings."

Man in his life relates to the greater life around him, superficially or deeply, according to his unfoldment. Religion is the expression of his deepest nature, and therefore it is his life related, not merely to the part, but to the whole.

Man has a *deep* in him that corresponds to the universal, and we advance towards an at-home consciousness in the universal life. Then will man know himself as belonging to the great cosmos,

"and his spiritual and moral interests will stretch out towards nature herself and all that is contained therein. Here too, there is a field, as in the case of humanity and all its interests, for the service of man. We are all bound together, and it is not too fanciful an idea that an enlightened man will consciously help the flowers to grow and the birds to sing, and the whole of nature to rejoice and realize itself."

This little book is very thoughtfully, and in many places beautifully written.

MOUNTAIN PATHWAYS. A Study in the Ethics and Psychology of the Sermon on the Mount, by Hector Waylen. Price 3/6 net: published by Kegan Paul, Trench, Trubner & Co., Ltd. London.

We like this book very much indeed for the light that it throws on that compilation of wonderful teaching, the "Decalogue," if that word is permissible, of a greater than Moses, which we know as "The Sermon on the Mount." For in it there is an original translation by the writer, which comes to us freshly, and with a measure of power, for he writes beautifully and with understanding. In it he keeps to the original as far as possible, with the inflection of the original.

But to us not the least interesting and valuable part is in

his exposition of certain words therein, and certain precepts, in which from the translation which we know we do not get the full meaning that was meant, and in certain places even construe in a different way. In it he unfolds the core-meaning which they enshrine. And to catch the point of some reference or illustration, he probes the meaning as it would fall upon the ears of the listener when those words were spoken.

An example of fine exposition is the chapter on Christian Non-Resistance, and incidentally of that solitary passage where the carrying of a sword is mentioned, which has at times been triumphantly brought forward by those who would have it that Jesus was no pacifist.

"When the disciples were sent forth 'as lambs among wolves,' without even copper coins, a wallet for provision, or a staff for defence, certainly they did not carry swords! A Protecting Power was over them, and they lacked nothing, for the labourer was 'worthy of his food.' But a time was to come when the hope of an earthly Messianic kingdom, to which they still clung, would prove vain. They felt the tide of popular feeling rise against their Leader, distrust and fear began to sink into their hearts, and one or two of them, presumably, on that memorable night had gone so far as to procure swords. Be that as it may, Jesus could read their thoughts through and through. He saw that they would all abandon Him, so He said, But now, he that hath a purse or a wallet, let him carry it, and he that hath not a sword, let him sell his cloak and buy himself a sword.' Virtually-you have lost faith in me, and in that state of soul you cannot be protected as before. But without me you can do nothing! You are giving up this higher teaching which you have received, and you are going back to the Adopt its methods then! world. That is your logical

"It was 'enough'-but presently came a time for plain speaking. Peter, who had now given up peace principles in despair, struck off the ear of the high priest's servant. Jesus healed it, saying as he did so, 'All they that take the sword shall perish with the sword.' Thus did he confirm word by deed, and his last work of power was an act

of love towards an enemy."

Another fine exposition is around those words commencing "Judge not," and another concerning what is meekness. In the chapter on "The Way of Life and the Way of Death," the narrow way that leads to life, and the easy way that tends otherwise, there is brought out the emphatic distinction in the original between the divine birth in man, and what we might call the animal soul. or psyche, though both are translated as soul in our English bible.

One more word. We notice with great interest how Mr. Waylen translates the passage "daily bread" in the Lord's Prayer, as "the continual bread," something going on continually, implying the Divine care that never ceases, with reference not merely to the body but also the soul.

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When the Lord guides, the Lord provides.

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#### SCIENCE OF THOUGHT REVIEW

### Health and Healing.

By THE EDITOR.

I am filled with all the fulness of the life of God.

The son partakes of the life of his father. As spiritual children of God we partake of His life; therefore, all the fulness of the life of God our Father is ours now.

Sitting quietly in the Silence, we now feel the life of God surging through us, making all things new, and filling us with new energy and power. Our only thoughts are thoughts of wholeness. We see ourselves as our Father created us in Reality, perfect, whole, complete, in His own likeness.

We rejoice in the perfect life that now fills and energizes us. We give thanks for the power with which it quickens us. We have joy in our work; our tasks are easy, and already we seek for fresh fields to conquer. We praise God because our mind is strengthened, our brain cleansed and refreshed, and our powers and abilities increased.

Day by day our health improves and our ability to work and serve becomes greater. Day by day we learn to draw more deeply upon the inexhaustible resources of the One Infinite Life. "He that hath the Son hath life." It is because of this that our strength is renewed: it is because of this that we can mount up with wings as eagles: it is because of this that we can run and not be weary, we can walk and not faint.

We now eat of the bread of life; we now drink of the water of life, which, through grace, is a living fountain within us, springing up unto everlasting (ever self-recreating) life. This fountain of inexhaustible life which is within us is now filling us with untiring energy and strength. Deathless, diseaseless, eternal; tireless, ageless, ever new, it is now filling us with boundless energy and increasing ability to serve, and to go forward to greater things.

"That ye might be filled with all the fulness of God." Eph. III, 19.

### Divine Care.

By THE EDITOR.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

JESUS.

The lesser is always contained in the greater. If we seek and find God, then we become recipients of all the Divine blessings. God extends to all of us loving care, protection and bountiful provision; and if we believe that this is true, and if we accept them, then they become

manifest in a perfectly harmonious manner.

Our life reflects our state of mind. Therefore, the first thing for us to do is to compose our mind and establish it in God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." We need to seek God in order to find peace, calm and rest; and, also, that we may learn the truth about God, and the truth about ourselves as children of God.

Therefore, putting all fear aside, and casting away all doubt, we now enter into the peace of God. No thought of lack or danger can enter our mind, because we are established in the truth that God is our Father and that we, as children of God, are the objects of His care.

Our Father delights to give us every possible blessing, above all that we ask or think," and we now trust Him, thus allowing the good which He desires us to enjoy, to manifest. Harmony and peace attend our way, bounty and beauty are showered upon us, and Heavenly delights are freely given us to enjoy. We now gladly accept the love and bountiful provision of our Father. back no longer. All the Divine bounty is now ours. We are filled with blessings, and our cup runneth over. We thank and praise our Father for all His loving care; and because we know that all is well, and that good must always come to us, we rejoice and are glad, for the reason that it is all due to the love of the Lord.

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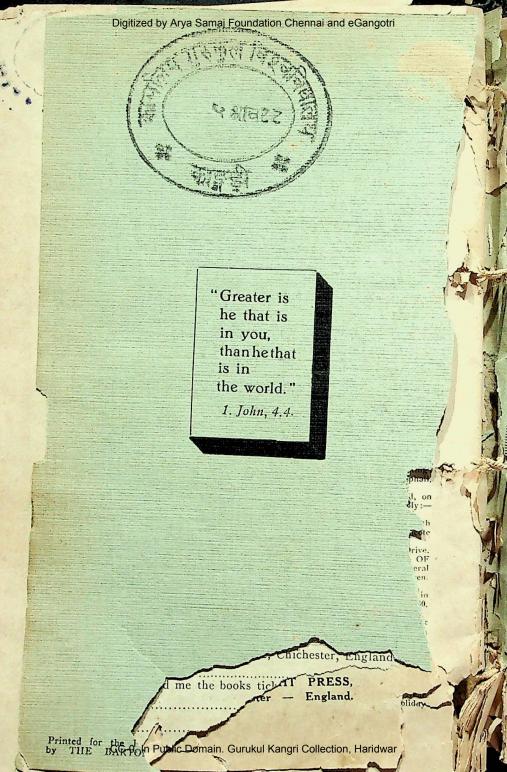
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